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EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.—Last week was Commencement week. The alumni day was kept with a special service and sermon by the Rev. Edward T. Sullivan, after which followed the alumni dinner. On Commencement day the sermon was preached in St. John's Church by the Bishop of Tennessee. Diplomas were given to ten graduates.

ST. AGNES' SCHOOL, Albany, N. Y.—The school closed on the 4th, ending a very prosperous year and graduating its thirty-second class, ten in number. Bishop Doane was present, and after the literary exercises, presented diplomas to the young ladies. The service at All Saints' Cathedral followed, when the Bishop, according to his practice, delivered an address. These addresses of Bishop Doane are invariably of a high literary character, and that for the present year was quite up to the value of those of years gone by. "I am old enough," said Bishop Doane, "to believe that the chief virtues which make up the womanly adornment in the Christian sense of womanhood, are still 'shamefacedness' (which means modesty), and sobriety and good works; and that the highest tide-mark of womanhood is 'to marry and bear children and guide the house, and give no occasion to the adversary to speak reproachfully.' Sinking in feeble subsidence down to the low levels of idle worldliness is unworthy the gifts of your birth or the gains of your education. And the caricature of womanhood which sets itself to give the tone to certain phases of our modern so-called society, is not redeemed from its disgrace and degradation by all the wealth in its possession, or all the notoriousness of its position in the world."

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BERKELEY DIVINITY SCHOOL, Middletown, Conn.—The Commencement exercises began on the evening of June 2nd, when at evening service Dean Binney presented certificates to two graduates, Abram James Holland, B.A., University of Michigan, and Reginald Heber Scott, both candidates from Connecticut. He

[*Continued on Page 254.*]

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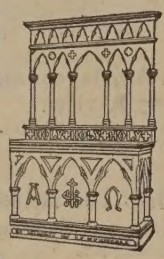

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Editorials and Comments.

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With which are united "The American Churchman," and "Catholic Champion."

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THE MACHINE AND THE BIRD.

THERE seems to be about one thing only remaining for man to invent, and that is, some method or machine for flying. Why he should wish to wing his terrestrial way when he can travel half a hundred miles an hour by rail, we will not attempt here to explain. But fly he would and fly he will, if the world does not come to an end while he is working out the problem.

Indeed, he has already made some progress in that direction. Of course, the case of Icaros does not count, for it is a myth; and the story of Darius Green and his flying machine has no moral worth mentioning. Men keep on trying to beat the air, though in all their efforts, so far, the air seems to have beaten them. At the St. Louis Exposition, we are told, there are to be flying machines that will fly, that is to say, if wind and weather permit. The most that human ingenuity has been able to accomplish, during several thousand years, in the way of navigating the air, has been to circle around the Eiffel Tower on a huge bag of hydrogen gas. It was as nearly like flying as rolling down a hill in a barrel would be!

Yet M. Dumont is credited with intelligence and skill in arranging and controlling the machinery for this unique performance. He had an end in view, and cleverly adapted the means at his disposal to that end. No one for a moment would suppose that he worked blindly, without knowing what he was trying to do. No one would imagine that bits of silk and hemp tumbled together, by "natural selection," to form a balloon, and that the gas tumbled in of its own accord, through a hole in the bottom, and that particles of iron assembled themselves in the form of a motor, and so on, until the so-called inventor tumbled into the car, and the whole thing cavorted into the air. No! If all the potential atoms of Monsieur and his machinery had tumbled around during forty billions of years, without intelligent manipulation and direction, it is impossible to believe that the whole outfit, man and all, would have been anything better than a scrap pile.

Yet there are flying machines, millions of them, that really fly, fly beautifully, bravely, joyously, in all sorts of weather except hurricanes. Did you ever watch the sea gulls circling around the ship, easily flying ten miles while she is making two? What grace of motion, what perfect mastery of the air! Or the skylark, winging the blue deep?—see Shelley's incomparable Ode. No wonder a man wants to fly, if only for the poetry of it!

The making of a machine that would approximate the perfection of a bird in aerial flight, would be considered the highest achievement of intelligence. Then how is it with the making of a bird? Shall the vastly inferior machine be admitted to be the work of design, the achievement of a highly developed intelligence adapting means to an end, while the superb creature that almost lives in the air is the product of blind forces and atoms working through a Godless process of Evolution?

Have you ever examined carefully the structure of the bird, so as to realize how wonderfully it is adapted to its mission? Why, all the skill of man could not make even one of the feathers in a pigeon's wing. So many and so marvellous combinations, coördinations, and adaptations of means to end, and at the same time the exclusion of all possible hindrances to the

attainment of the end, are as certain evidence of design as the arrangement of the letters on this printed page.

Between the Christian and the Agnostic the question is, not as to method or process of creation, whether long or short, but as to superintending intelligence. Can a man look at Dumont's so-called flying machine, clumsy as it is, and deliberately deny that there is any satisfactory proof that it had a maker? Shall a bird not count for as much, in the way of proof, as a bag of hydrogen gas and a propeller?

The making of a bird out of raw material, or the evolving of it from some other creature, is a most astounding performance. It implies transcendent wisdom, exhibits marvellous skill, manifests a range of resource and power far beyond the capacity of man. Can a man look at a bird and say that there is a reasonable doubt that it had a reasonable origin? A jury of such doubters could never agree on a case in court. Agnosticism is a very polite name for such skepticism. * * *

THE WESLEY BI-CENTENARY.

IT IS natural enough that Methodists should commemorate the two hundredth anniversary of the birth of John Wesley, but it would be a great error to let the anniversary pass simply as a Methodist celebration. The English-speaking world has cause to honor the man who, of all men who ever spoke English, did most to proclaim the message of Christianity in a tongue understanded of the people. Wesley's life has a deeper interest for the Church to which he belonged than for the society which, after his death and against his will, departed from its moorings. The advocates of separation have not yet proven that greater zeal or more efficient working followed the secession; or that the true Methodist ideals were more nearly realized after Wesley's death than during his life-time.

From the early fathers to Henry Drummond, spiritual minds have recognized this practical consequence of the doctrine of the Incarnation—the lower cannot rise until the higher descends to it. The degenerate plant or animal must be saved, if saved at all, by breeding from a new stock. Ignorance and vice never rise; but John Pounds may start his ragged school, or John Howard may help the convict. Some one must go to the fallen, suggest to him new and higher thoughts—perhaps only a very small quantity of thought at a time, but none the less, something far above his own thinking. A preacher who wishes to be "popular with the masses" writes his own condemnation. We have heard the cowardly excuse for irreverence that some people are not used to reverent modes of speaking, that such a bold and striking manner catches the ear and holds the attention. Sometimes the coarser type of revivalist may plead the excuse that he does not know the niceties of language, but this plea does not avail in the case of the doctor of divinity who informs us that sin is "up to God."

Wesley's life is a glorious proof that religious teaching must be reverent. He went to the great cities, and multitudes left the alleys and alehouses to hear him. He passed through the country districts, and the most ignorant field laborers filled the churches or thronged the churchyards. He won the ear of the collier at the pit mouth and the fisherman of Cornwall, while he told of sin and repentance, of time and eternity, of human weakness and Divine power. John Wesley scorned the tricks of the irreverent, and would no more have counted the applause such tactics bring, than Zacharias would have offered strange fire at the altar. The missionary who had labored among French, Germans, and Italians, had learned to use plain words; the scholar from Oxford had worked over Latin and Greek long enough to enter into the noble English of the Bible and the Book of Common Prayer. It was John Wesley's mission to raise fallen man; not to lower man by pandering to irreverence. If he could substitute a good hymn for a drinking song, or lead an illiterate to learn to read, or show a man who could read the way to better reading, he felt that he had benefitted his race. Wesley kept before his eyes the grand example of One who opened a book with seven seals. It is the work of the priest and the preacher to open the book, not to lay soiled hands upon it. This John Wesley never forgot, and this sundry "popular preachers" have never learned.

THOSE who are inclined to cast blame upon Wesley for the schism that afterward developed from his movement, fail to do justice to the staunch Churchmanship which characterized his society, and the honest efforts which he made to keep it from schism. On the other hand, those whose whole measure of censure for the schism is directed against the Church and contemporary Churchmen, are hardly less short-sighted. The worldliness within the Church could not drive the saintly Wesley from her communion; it need not have driven his successors. It was, from every point of view, a sad day for the Christian religion in England. Methodism could not be created within the Anglican Communion to-day; but the loss of those who went from us with that movement delayed the reform within, which they might have instituted, until the kindred Oxford Movement had spread throughout the Church. And then it was too late to recall the Methodists, for the schism no longer desired the Church. The ideals of Methodism had changed. The outward unity of the Church was again broken. The wounds were too fresh to be healed.

Before Wesley died, his American followers had seceded, his English disciples were not long behind the American Methodists, later came the rifts and changes of Methodism, and break led to break, until the religious bodies claiming Wesley as their ancestor outnumbered the sons of Jacob.

Yet it would be unjust to ignore what John Wesley did for Christian unity. Religious differences were more rancorous in his day than in ours. Macaulay often exaggerates, but he did not exaggerate in describing the old-time country squire whose "animosities were numerous and bitter. He hated Frenchmen and Italians, Scotchmen and Irishmen, Papists and Presbyterians, Independents and Baptists, Quakers and Jews." As it was with the squire, so it was with the farmer, the shepherd, the blacksmith, and the country population generally. It did not require much provocation for a mob to pull down a Dissenting chapel or throw stones at a Roman Catholic priest. The controversies of scholars and divines were often quite as violent as the debates of Thwackum and Square. What so devout a man as Toplady could say about his opponents, what the learned Bentley could say about anyone who differed with him in opinion, leads one to have some charity for the butchers of Smithfield and the fishwives of Billingsgate.

In this world of fierce denunciation moved a scholar who gladly acknowledged his indebtedness to good men of widely different tenets. Wesley had learned a good deal from the early fathers, he had read the great divines of the Church of England, some of his warmest friends were Moravians, he admired the saintly characters of the Roman and of the undivided Catholic Church, his sympathies, naturally quick, had been broadened by reading. There was a strong controversial vein in him, but it was not the controversy of one who deals "damnation round the land." It was that of an earnest man who believed that others were as earnest as himself. The influence of Wesley in Great Britain, like that of Berkeley in Rhode Island, was that of a uniting rather than a repelling force.

Memories of old wrongs were to be found everywhere. Wesley knew men whose fathers had suffered under James the Second's tyranny, or whose grandfathers had been in the civil wars. The power of Scott to grasp these old days, to show us how Mause Hedrigg the Covenanter and Sir Henry Lee the Cavalier fell, is the admiration of every critic; but Wesley was an old man when Scott was born, and had personal knowledge of two generations of which Scott had only heard and read. Scott has made "'Tis Sixty Years Since" a famous phrase, and sixty years before Scott's birth, Wesley was a communicant at the altar at which his father was a priest.

Since De Maistre warned the Roman Church not to forget the claims of her Anglican sister, since the Evangelicals gave new force to the Church of England, since the Oxford divines made dry bones live, many lessons have been learned. An increasing number of persons is gradually awakening to the difference between the faith once delivered to the saints and the opinions which merely date from Augustine or Calvin. John Wesley was in advance of his time. Should organic unity come within a century or two, he will be counted among those who helped to lessen bitterness, and to draw good men nearer together. *

THERE are some hopeful indications to be drawn from the deliberations of the Presbyterian General Assembly at Los Angeles. That august body has finally, and with large unanimity, adopted the explanations that constitute in effect a modification of the Calvinism of the Westminster Confession, and certain additions that bring that historic declaration more closely into touch with the Catholic Faith. That alone is a great advance for Presbyterianism; and it is an advance that has been made necessary by the changed views of Presbyterians with respect to those controversies of the Reformation period which re-

sulted in the great split in English Christianity. Disguise it as they may, the new action constitutes a reconsideration and a modification of what for Presbyterians was the Reformation Settlement. It is an admission of the limitation of Reformation theology; a testimony to the fallibility of those who founded the Presbyterian body.

Not, indeed, that Presbyterians have repealed a single line or a word of their Confession. Its text remains inviolate; but the new "Explanation" gives to it a meaning which will scarcely be said to have adhered to it at the time of its adoption. In the long run, the logic of the Catholic Faith conquers.

And a notable and most hopeful movement is that instituted looking toward the closer affiliation of all Presbyterian bodies, with the similar movement in the Cumberland Presbyterian body. If all or several of the bodies of Presbyterial polity might be brought together, and gradually a like movement already begun among Congregationalists might be matured, the cause of future unity would seem much brighter. If the orthodox and historic Protestant bodies might see their way to union among themselves according to their several polities, it would be a long step forward. Perfect unity of Christendom "in the communion of the Catholic Church" is a long distance ahead. The temper of Churchmen themselves, if nothing else, would stand in the way of the realization to-day of any broad, statesmanlike scheme. We generally deem it "inexpedient" now to reform ourselves, without which, unity is something less tangible than an "iridescent dream." But it is a pleasure to see Presbyterians inspired by an irenic spirit, and seeking to do *something* to ameliorate the present unhappy condition of the religious world.

THOSE of us who are removed theologically as from pole to pole from the positions of Ralph Waldo Emerson and William Ellery Channing, may yet perhaps be permitted to express our interest in the centenary of the former and in the dedication, in the Boston Public Garden, of the monument to the latter. Both of these sages have exerted a deep influence upon the thought of cultured New England. Both have given expression to thoughts sublime and uplifting, beautiful and inspiring.

Yet it requires only the smallest knowledge of the conditions of the day, to perceive that the influence of these two sages was wholly transitory and is already on the wane. They were sages, but not seers. Emerson will live in literature for the purity of his diction and the sublimity of much of his thought, but not for his religious conceptions. Transcendentalism has been carried to its *reductio ad absurdam* in Christian Science. From the philosophy of Emerson to the vagaries of Mrs. Eddy may be a long step, but it is a step that shows the absurdity of *Emersonia* reduced to practice and carried to its extreme.

And we can only express ourselves as astounded at the extravagance of some of the utterances in the Unitarian pulpits of Boston. One called the anniversary of Emerson, "a special sacrament." Another said, "He gave us the programme for our religion for a thousand years, and possessed an excellence identical with that of Jesus." Another said, "Emerson had the same sort of a religion as Christ had, and was the same sort of man Jesus was." One of his friends boasts, according to one of the Boston papers, that at the first meeting of the Free Religious Association Emerson "praised a speaker who had distinctly objected to the word Christian as being a limitation," and adds: "He never recognized the leadership of Jesus Christ as that of an absolutely infallible guide." Another says: "Emerson, in the presence of Jesus, would say: 'I am profoundly grateful for all your wisdom, all your tenderness, all your life; for the messages you have heard and delivered; but I, too, though not your equal, am a son of God, and God will speak so that I, too, may hear; and I prefer to hear some of the things which he would say to me, rather than to hear them repeated from the divinest lips that ever uttered God's truth.'" Another says that Emerson would never call Jesus "the master," but rather "a master," and master, we know, only means "mister." Yet another asserts: "Emerson discounted Jesus"; and to crown the whole, one of those assemblies was dismissed with a parodied benediction in the name of Emerson!

One prominent Unitarian averred that Emerson is now divine to his body, and is the second person of the Trinity.

We do not wonder that the more sober minded Unitarians felt impelled mildly to rebuke these extravagant utterances afterward; and we are glad to know that the rector of our own Church of the Advent preached a sermon in which he properly denounced this blasphemous deification.

And as for Channing's place in history, we are bound to recall that every gathering of Unitarians in New England bears witness to the decadence of the sect. The Boston daily papers have repeatedly borne this testimony within the past few months. It may indeed be, as Unitarians have claimed, that their system has invaded the precincts of religious bodies that are called orthodox—more's the pity; but as a system, Unitarianism to-day exerts far less power than it did when Channing died. And even the influence of Unitarianism upon other bodies is greatly exaggerated. It is Catholicity and not Unitarianism that has tempered the Calvinism of past centuries. When Dr. Edward Everett Hale describes Presbyterians as "throwing away the rags of the Westminster Confession to be used only by the antiquarians," and describes this as "a public acknowledgment in this particular week that the theology of the dark ages is abandoned by every communion of the Christian Church of America"—quotations from his address at the Channing monument dedication—he can only be understood as speaking in hyperbole. If the "dark ages" generated any theology, we are glad to learn that it is now being "abandoned"; but it is a little new to have the Protestant Reformation heralded by an Unitarian as the "dark ages"!

Men will always reverence the good and pure and true in history; but more than these qualities is required as the foundation of a religious system, and neither Emerson nor Channing can be recognized as prophets who will hold an enduring place in religious history.

LONG ISLAND was one of those happy garden spots in which it was felt, according to excellent authority, that a discussion of so trivial a matter as the Name of the Church was a great mistake in view of the many really important matters that must come before the Church for its decision. What were names or titles, it was urged, in comparison with such weighty matters as the necessity for new Divorce legislation and the like? True, it might be that a more accurate name might bring a few thousands to realize their duty toward the Church of God. But—Long Island could not give her time to such trivialities.

We are interested in observing that one of the weighty matters discussed by the Convention of the said Diocese was whether the title "Honorable" should be given to Augustus Van Wyck. It appears that a nominating committee suggested the name of Augustus Van Wyck for membership in the Standing Committee. "A delegate," according to the information, telegraphed with the utmost dispatch to the New York papers, was shocked. Was not this the great Van Wyck who once sat upon the bench, and who "also ran" upon another occasion? Why the omission of the title "Honorable"? He hastened to his feet and moved to amend the report of the committee by prefixing the title "Honorable" to the name of the renowned Van Wyck.

But Long Island Conventions cannot be stampeded in this way. The title of a section of the Church of the Living God is of course too trivial to come before its august consideration. There are the weighty matters for determination, it is conceded, of our abominable divorce laws, of the persecution of Jews in Russia, of the outrages of the Belgian administration in the Congo state, of Russian designs in Manchuria, not to mention an occasional heretic loose and unpunished in New York. With all these questions to be settled in Long Island within two days, something must of course be passed over. Let the Church's title go by default!

But Van Wyck's—never! Let the matter be discussed upon its merits. Grave and reverend doctors of divinity addressed the chair upon the momentous issue. It was deemed important that a vote should be carefully counted, and not until division had shown a vote of 54 for "correction" to 62 against, could the issue be determined.

And then, in a quiet moment, when excitement had subsided, came the committee's report on correction of another title:

"We report with unanimous consent our concurrence with the Bishop's conclusions, and offer the following resolution:

"*Resolved*, That it is uncalled for and inexpedient to make any change in the present title of the Church."

THERE are others. Protestant Episcopalians are not the only people who cannot get beyond doing and saying a thing because their grandfathers did and said it. The following dispatch, from the Chicago *Tribune*, shows how precisely the same arguments that have been made in our diocesan conventions, affect other matters. We challenge any of our Protestant Episcopal brethren to show wherein the logic upon which we are now acting differs from the logic herein displayed:

"GOSHEN, Ind., June 3.—A ban was placed on the use of telephones by the Old Order of German Baptists at the annual meeting held near Wakurasa, this county.

"This will discourage its use, though not going so far as to insist that the more progressive members who have adopted its use remove their telephones. The only specific reason given during the discussion was that telephones give offense, but when asked to specify the objectors could give no satisfactory reason. They are opposed to all evidences of progress and advancement over the facilities enjoyed by their forefathers. Except the Amish, who wear no buttons on their clothes, but instead hooks and eyes, the Old Order of German Baptists is the most conservative denomination in the country.

"They oppose college educations for their children, favoring only instruction in the rudiments for them. They have no Sunday Schools, vigorously condemn all fraternal and secret orders, and dress exceedingly plain. The men wear broad-rimmed hats and the women plain black bonnets.

WE BEG to make a suggestion to our Protestant friends who are making so strong a canvass to prevent the success of the Correction movement. They are sending out a reprint of an editorial on the subject which appeared recently in the New York *Sun*. Why not send out as well, the clippings from the other Roman Catholic papers, especially the weeklies? These are quite as pronounced in their views on the subject as is the *Sun*, or as are any of the Protestant wing of the coalition. Instead of making this one selection, why not say outright that the whole Roman press is on their side; that the whole Roman influence is thrown in their favor; that no one is quite so much interested in the defeat of the Catholic name, temporary though that defeat may be, as is the Roman propaganda? All this is true, and the files of the Roman papers would furnish them much more ammunition. There is no reason for singling out the *Sun* alone.

Surely, to pay Peter's Pence is not nearly so conspicuous a rendering of aid to the enemy, as is the alliance of our friends with Rome to prevent the assumption of the Catholic title by the Protestant Episcopal Church.

Why should the New York *Sun* be singled out from so many?

THE New York Cathedral Trustees have set forth a statement to the effect that $500,000 would complete the choir of the Cathedral, but that they desire, beyond this, to enclose the "crossing," which will require three more of the great stone arches similar to that now standing. This, temporarily roofed over and walled in, would accommodate from four to five thousand worshippers, and would be ample for some years to come.

It is in every way desirable that this measure of the work should be completed as early as possible. The amount asked for is not unreasonable, nor need it interfere in the slightest degree with any other phase of the Church's work.

The purchase of the Cathedral site and commencement of work upon the noble structure constitute, in our judgment, one of the most statesmanlike and far-seeing measures which have been entered upon in this Church. The whole American Church is interested in its success.

THE decision of the Court of Appeals in the cases relating to the exclusion of periodical publications from second-class privileges is what was expected and what is right. The Postoffice Department is sustained in its exclusion of what are merely reprints of books, and reversed in its exclusion of legitimate publications that consist of periodical corrections of reference matter. The first decision gives the Department authority to correct undoubted abuses; the second restrains it from its own stupid abuse of that authority. Periodical corrections of reference matter constitute news as clearly as do telegraphic reports. To classify them differently is an absurdity. Incidentally, we may observe that the *Living Church Quarterly* belonged to the class of publications on which the Department has been defeated. We have, thus, the novel spectacle for America, of property confiscated by administrative process, which process is now pronounced illegal in a similar case, but practically without redress on the part of the aggrieved parties.

But in speaking of the Postoffice Department, particularly since the scandalous abuses in its past workings have been made public by the recent investigations, we feel that we ought not to pass over without correction, a statement that we have several times observed in our exchanges, to the effect that the present Postmaster General, Henry C. Payne, was known, prior to his appointment, only as a successful politician. It is no discredit to a man to call him a successful politician; but Mr. Payne has long been known as much more than that. He was for a number of years Postmaster of Milwaukee, as which he became recognized as an expert in postal matters. His experience thus gained, together with his large experience in business and financial matters and in successful administration of large corporations, qualified him exceptionally well for the duties of Postmaster General. He is in no sense a mere politician in a business department. We think it right that we, writing in the city of Mr. Payne's long residence, and knowing these facts, should declare it wholly untrue that he was known before his appointment by President McKinley only as a politician.

SOME of our good friends are making merry at the expense of THE LIVING CHURCH, by reason of the alacrity with which we recently became the victim of an "April Fool" joke. It will be remembered that THE LIVING CHURCH innocently copied from a Minnesota secular paper, an account of "A Strange Discovery" of an alleged altar bearing an inscription which, apparently meaningless, needed only to be read backward to declare: "Thou fool, this is the first day of April."

So old a "joke" would hardly have found us thus vulnerable, but for the fact that the clipping was sent to us in good faith by an eminent clergyman in Minnesota as news, and we were thus taken off our guard. But the joke is undoubtedly "on us," and we invite our friends to laugh with us.

Our Philadelphia friend, Francis A. Lewis, wittily writes concerning the matter to our estimable contemporary, *The Church Standard*. Mr. Lewis enjoys our failure to read the interesting line backward. But to his letter we beg to submit a demurrer. THE LIVING CHURCH is accustomed to look, not backward, but forward. To us, bygones are bygones. If a question arises as to a name, for instance, we try not to read the question backward to a time of bitterness and strife, but forward to a coming time of irenic brotherhood and reunion. Reading questions backward undoubtedly is not our forte. We yield to our friend from Philadelphia. We read forward. On a current issue, our friend reads backward and discovers the words: Protestant Episcopal. We read forward, and without change of identity, we find: American Catholic. It all depends on the point of view.

No, when it comes to reading backward, our friends in Philadelphia undoubtedly surpass us. The innocence of THE LIVING CHURCH prevents us from competing with them.

But in spite of the evident pitfalls, we shall continue to look forward.

ANSWERS TO CORRESPONDENTS.

H. W. S.—(1) The succession of the American episcopate is, roughly, traced to the beginning in Barbour's *Beginnings of the Historic Episcopate* (20 cts.) and Bishop Spalding's *Threefold Ministry* (10 cts.). The monumental works of Bishop Stubbs, which are more elaborate, give the record of each individual Bishop of the English Church.

(2) The best work on the subject is Percival's *Decrees and Canons of the Seven Œcumenical Councils* ($3.00 net). An excellent compendium is *Canons of the First Four General Councils*, published by Parker (Milwaukee: The Young Churchman Co., $1.00).

BISHOP NICHOLSON has a story of personal experience to tell to those who seem swamped in worries which carries with it its own simple yet unmistakable lesson. It happened during the first years of his ministry, when he was rector of a Philadelphia church. The parish matters, social and financial, were in a bad way and straightening them out was slow work. He was distinctly discouraged one day when, having gone to New York on business, he stopped to look at the Brooklyn bridge then building. A man covered with dirt was working on the abutments.

"That's pretty dirty work you are engaged in," said the Bishop.

"Well, yes," answered the laborer, "but somehow we don't think of the dirt, but of the beauty which is to come out of our work."

"It was the lesson I needed, and I went back to Philadelphia the better for it," said Bishop Nicholson.—*Milwaukee Journal.*

ENGLISH CONVOCATIONS.

Further Report of their Deliberations.

THE GUILD OF ALL SOULS IN SESSION.

The Liverpool Cathedral Plan Not Satisfactory.

LONDON, May 26, 1903.
(St. Augustine, 1st Abp. of Canterbury.)

IN HIS letter, last week, your London correspondent was only able to give a *précis* of some of the more important and interesting matters dealt with by the Convocation of Canterbury on the first two days of the recent group of sessions, and he will now go on in like manner to the proceedings on the other two days' sittings. In the Upper House, *re* what was called the *agenda* paper, "Resolutions with reference to Ecclesiastical Courts," the Bishop of Chichester moved, and Salisbury seconded: "That his Grace the President be requested to have a Bill prepared for submission to Parliament on the lines of the five resolutions [dealing only with the Diocesan and Provincial Courts] passed by both Houses of Convocation of the Province of Canterbury on the subject of the reform of the Ecclesiastical Courts." It seemed to the mover of the resolution that the right course to be taken was the establishment of "reformed Ecclesiastical Courts," but in any such Courts "the authority of the Church in matters spiritual must be absolutely secured." He believed that the decisions of the Diocesan and Provincial Courts would in most cases bind the consciences of the parties, and that very few cases would go further and be brought before the final Court of Appeal. The Bishop of London, while he wished to support the motion, felt certain that, in face of the difficulty and importance of the question of the constitution of the final Court of Appeal, they ought also to take that matter in hand. The Bishop of Oxford agreed in general with his brother of London's position, but he thought that the resolution might be considered and supported entirely on its own merits. The Bishop of Hereford had no expectation at all either that their passing the resolution would have any effect in allaying the "existing unrest in the Church," or that the proposed Bill would have the slightest chance of being passed into law by Parliament. To the mind of the "ordinary Churchman" in the House of Commons and elsewhere, the things which were causing unrest and anxiety would remain untouched by the Bill, *i.e.*, the "seminarist" training of certain Theological Colleges, the action of the Bishops in the exercise of their own patronage, and so forth. His Grace the President said it was only with this understanding, namely, that modifications of the proposed Bill as to details might ultimately have to be made in either House of Parliament, that he could accept the responsibility of being the custodian of the Bill. The motion was carried *nem con.*

Coming now to a resolution relative to the exercise of the executive power of the Church, the Bishop of Rochester moved, and Gloucester seconded: "That in view of the general approval given by the House of Laymen to the principle of the Church Discipline Bill No. 2, this House requests his Grace the President to appoint a Joint Committee of the two Houses to report at the next group of sessions upon the possibility — without prejudice to the existing rights of recourse to the [civil] Courts—of strengthening the administrative authority of the Bishops." The Bishop of Bangor moved, and Lichfield seconded, an amendment distinctly out of consideration (as his lordship admitted) for that curious psychological study as well as entirely new specimen of the *genus homo*—the "Man in the Street," which was withdrawn, however, in favor of the Bishop of Winchester's: "That, in view of the general approval given by the Lower House and by the House of Laymen, as well as by the Convocation of York, to the principle of the Church Discipline Bill No. 2, this House requests his Grace the President without delay to take such steps as seem best to him for promoting salutary legislation for strengthening the adminstrative authority of the Bishops." The mover of the amendment believed that the principle contained in the Bill was "eminently one that represented the wishes of the laity." In seconding, the Bishop of Norwich thought that the monition of the Bishop would carry more weight if he were acting according to the advice of a strong body of clergy and laity, and he would, therefore, advocate the establishing of such an advisory committee—"something like the Standing Committee of the American Church." The Bishop of Worcester rose to oppose the amendment and to support the Bishop of Rochester's resolution. The Bishop of Rochester's resolution, thanks largely, we may well suspect, to his brother of Worcester's speech—was carried unanimously. The following were the Bishops appointed to the Joint Committee in question: London, Winchester, Gloucester, Hereford, St. Albans, and Worcester; the Bishop of Rochester to be convener.

A resolution in favor of the Self-Government of the Church, proposed by the Bishop of St. Albans, and seconded by Worcester, was agreed to unanimously. By the bye, contrariwise to my statement in last week's letter, the Bishop of Llandaff was present at the sittings of Convocation.

In the Lower House the Dean of Windsor's motion, conveying to the British and Foreign Bible Society, on the approaching celebration of its centenary, hearty congratulations and good wishes, was adopted. Canon Hensley Henson (who appears to be at least sound on one point) proposed to add as a rider: "That this House would greatly desire to see the inclusion of the Apocrypha [? Deutero-Canonical Books] in some of the Bibles issued by the Society"; but, with consent of the House, he withdrew the rider. The Bishop of Coventry moved: "That it is desirable that steps should be taken whereby on such subjects as the Archbishops and Bishops may deem advisable, the opinion of both Houses of Convocation in both Provinces, as well as the clergy and laity generally as represented in Diocesan Synods or Conferences, may be expressed each year, and that the President and his Grace the Archbishop of York be respectfully requested to take such steps as may seem to them possible and desirable for giving effect to this desire." The resolution, as amended, namely, with the addition, after the words "both Provinces," the words "and the Houses of Laymen in both Provinces," was carried.

The House discussed *in camera* on the afternoon of the third day and the morning of the following closing day of the group of sessions, Canon Knox Little's resolution relating to the cardinal Catholic doctrines of the Virgin Birth and the Resurrection of our Lord Jesus Christ. In response to an inquiry, the Prolocutor said he could make no statement as to the result of the discussion.

The Convocation of York assembled in York Minster on the 13th inst., and concluded its sittings on the following day. In the Upper House the Bishop of Ripon brought forward the subject of the alleged deterioration of the population of the United Kingdom in numbers and physique, and, after some discussion, his lordship moved that his Grace the President be requested to appoint a committee to deal with the subject, the motion being carried. His Grace the President, acting thereupon, appointed a committee of the whole House. The next subject on the *agenda* was the *Articulus Cleri* of the Lower House, sent up in February last, on the cardinal Catholic doctrines of our Blessed Lord's Virgin Birth and Resurrection. The *Articulus Cleri* certainly dealt with questions, his Grace the President said, of very great importance, "but they were not questions of immediate urgency," and he thought they would discuss them with even greater advantage at their next group of sessions, as was the course taken, he said, by the Upper House of the Convocation of Canterbury. It was agreed that the matter should stand over till they met again in July. Their lordships discussed the so-called Church Discipline Bill No. 2 in private. The Bishop of Chester then moved, and Manchester seconded, the resolution being adopted: "That this House, recognizing the necessity for further legislation in the matter of Church Discipline, accepts Mr. Cripps' Bill as offering a reasonable basis for such legislation, but makes suggestions for its improvement, particularly with regard to the facilities offered in the Bill to the complainant."

In the Lower House, Canon Argles moved a resolution committing the House to the proposition that it is the duty of the Church to coöperate heartily with the new education authorities in working the Anti-Clerical Education Act of 1902. The Dean of Manchester, having vainly urged Canon Argles to withdraw his resolution, moved the "previous question," which was declared carried. A resolution that his Grace the President be requested to appoint a Joint Committee to consider the question of restoring an "Order of Readers" in the Church, and so forth, was agreed to. On the subject of the Bishop's veto, the House was of the opinion, expressed in a resolution, that the veto should be clearly recognized as representing "a sound principle of Church Government." The House went into committee on Mr. Cripps' essentially Erastian Bill, and after the House resumed, the Dean of Manchester moved that, as amended in two details by the committee, the House do approve of the Bill. The Rev. C. N. Gray (son of the great Bishop Gray of the South African Church) moved: "That this House disapproves of leg-

islation by Act of Parliament on spiritual matters and claims that constitutionally and equitably such legislation should be promoted by canon in the Church's Synods." Canon Eddowes seconded. Canon MacColl said he was against Disestablishment as a rule, but if Mr. Cripps' Bill passed, he would "vote for Disestablishment to-morrow." Finally, the House first passed the resolution and then passed the Gray amendment as a rider thereto.

A memoir of the late Dean of Canterbury, authorized by his family, is now being prepared by Dr. R. A. Farrar, his eldest son, and will be published by Messrs. Nisbet.

The Bishop of Stepney has accepted his Lordship of London's offer of the rectory of St. Botolph's , Bishopsgate, City, in the room of the Bishop of Kensington, and will in consequence resign his canonry at St. Paul's.

On Sunday fortnight the Bishop of Liverpool preached at a special service held in the arena of Buffalo Bill's Wild West Show in Liverpool.

The rebuilding of the Bishop of St. David's palace at Abergwili, on the site of the one that was burned, is to be proceeded with at once.

The Rev. R. A. J. Suckling, vicar of St. Albans, Holborn, had presented to him from his parishioners and friends as an Easter offering, through the church-wardens the sum of nearly £300.

The 30th anniversary of the Guild of All Souls was celebrated on Thursday, 14th inst. The Blessed Eucharist was offered on behalf of the guild, as an Act of Solemn Thanksgiving, at 27 churches in London, and some ten more in the provinces. At 6:15 P. M. there was a sermon, procession, and solemn *Te Deum* at the Church of St. John Evangelist, Red Lion Square, Bloomsburg, W. C., the preacher being the Rev. H. B. Bromby, vicar of All Saints', Clifton (Bristol). The annual meeting was held at the Bloomsbury Hall at 7:30 P. M., the Rev. the Hon. A. F. Hanbury Tracy, vicar of St. Barnabas', Pimlico, and President of the Guild, in the chair. The annual report of the Council (the adoption of which was carried) shows during the past year a net gain of 214, the present total number of members being 5,230. Since the last report 43 members have passed within the Veil, amongst others the Rev. R. R. Dolling. Of the 4,585 members still with us on earth, 767 are clergy and 3,818 are laity. It is a cause for devout thankfulness that last November there was a larger number of services in the list issued by the guild than ever before, whilst the list of grants made the past year from the Burial Furniture Fund is the largest since the establishment of the fund in 1877. The Rev. the Hon. Chairman, in his annual address, referred in part, as follows to the abandonment of the G. H. S.'s proposed *Requiem* at St. Paul's on the 6th inst.: "It is nothing less than a shame that a service for the dead soldiers, agreed upon and sanctioned by authority, and publicly announced to be held at the Cathedral of this great metropolis, should be given up because of the misguided ladies and a few fanatics who saw fit to advertise their threat to desecrate the Cathedral if the services were held. It is almost impossible to believe that the Chapter of St. Paul's, which (to its credit be it said) has done so very much towards the restoration of *Requiems*, should have allowed this service of the Guild of the Holy Standard to be given up for fear of a mob, when they had the whole force of the city police to depend on to preserve order. It will take some time to restore confidence, when ignorant Protestantism has been allowed so easy and so unjust a victory." A subsequent speaker, in the person of the Rev. A. C. Taylor (who as a member of the Council of the Army Guild, the one who proposed the *Requiem* and also one of the minority opposed to its abandonment), said he was bound to say—the statement being greeted with loud cheers—that the Dean and Chapter of St. Paul's "absolutely declined to withdraw their permission for the service in St. Paul's."

A well-known London Unionist member (reports the *Church Times*) has attempted by means of questions to the Attorney-General, to raise an issue as to the legality of the Vanderbilt "marriage" at St. Mark's, North Audley Street, the allegation being that the ceremony took place with the church doors closed. The Speaker caused the question to be expunged.

It is quite obvious from the action of the Liverpool Cathedral Executive Committee in rejecting, as they did last week, the design approved by the distinguished advisory architects, Messrs. Norman, Shaw, and Bodley, that said committee's conception of a Cathedral is something fundamentally different from the ancient and traditional Christian and Catholic conception—as embodied, for instance, in existing English Cathedrals. What these good Protestant-minded Lancashire Churchmen seem to require above all things in the proposed Liverpool Cathedral is, not a "Gospel Palace," with the High Altar as the central visible feature, but a sort of huge auditorium—somewhat on the lines of the City Temple or what was Spurgeon's Tabernacle—with the pulpit as the predominant object inside. Commenting upon the situation, the *Building News* says: "The second competition for the Cathedral for Liverpool promises to end, as did the former one of 18 years ago, in a fiasco, humiliatingly disappointing alike to the subscribers and the competitors, and stultifying the conclusion deliberately arrived at by the assessors." The name of the architect who sent in the "No. 1" prize design—which embodied (according to the advisory architects) the conception of "a great and noble building"—has not been officially divulged, but it seems to be an open secret that it is that of Mr. George Gilbert Scott, grandson of the celebrated Gothic Revivalist, Sir Gilbert Scott, R.A.

J. G. HALL.

FROM THE ARCHBISHOP OF YORK.

THE following letter sent to the Presiding Bishop in reply to an expression of sympathy from the latter on the occasion of the death of the late Archbishop of Canterbury, is sent for publication as of common interest:

"BISHOPTHORP, YORK, 16th January, 1903.

"*The Right Reverend Bishop Clark,*
Bishop of Rhode Island and Presiding Bishop
of the Protestant Episcopal Church.

"MY DEAR AND RIGHT REVEREND BROTHER:

"I have to-day received the letter which you kindly addressed to me on behalf of the Protestant Episcopal Church in the United States of America, conveying an expression of profound and earnest sympathy on the death of the late Archbishop Temple. I will gladly take means to bring this gratifying communication to the notice of the Bishops and Clergy of the Church of England.

"I am greatly interested by the circumstance to which you refer, of your being the sole survivor in the Anglican Communion, of all the Bishops who were present at the First Anglican Conference held at Lambeth Palace in 1867.

"I feel assured that I may convey to you, on behalf of my right reverend brethren of the Church of England, their heartfelt congratulations on your having been permitted so long to hold the office of a Bishop in the Anglican Communion, and to retain sufficient health and strength to enable you still to preside over the Protestant Episcopal Church in the United States.

"Be assured of my prayers for a continuance of these blessings to yourself, and for the continuance and increase of the spiritual welfare of that branch of the Catholic Church over which you are permitted to preside.

"Believe me to remain

"Your affectionate brother in Christ,

"WILLELM EBOR,
"Primate of England and Metropolitan.

"By an unfortunate oversight this letter has been accidently mislaid and has only now been recovered. W. E.

"22nd May, 1903."

A CALAMITY.

THE Bishop of Kansas writes: "A tremendous loss has overtaken Good Shepherd Church, North Topeka. It has been struggling to pay a debt of $2,000, hanging over the parish since the days of Bishop Vail. It is reduced to $700. The people, without exception, are poor. All of them have lost heavily, and some everything, by the dreadful flood which is now sweeping over the whole of North Topeka. They cannot pay principal, interest, or salary of clergyman for some time to come. At this writing there is a swift current through the windows of the church. I shall be grateful to use for its support any gift sent me for this suffering parish. FRANK R. MILLSPAUGH,
Bishop of Kansas.

CENSURE and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character, and, if true, they show a man his weak points and forewarn him against failure and trouble.—*Gladstone.*

THERE is no wealth but life—life, including all of its powers of love, of joy, and of admiration. That country is richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*John Ruskin.*

NEW YORK LETTER.

THE Church of St. John the Evangelist, which is a memorial of Bishop Wainwright, celebrated on Trinity Sunday the fiftieth anniversary of its organization. The rector, the Rev. Arthur B. Howard, told the history of the parish at the morning service, and in the evening the Rev. Dr. William R. Huntington, rector of Grace Church, spoke. On Monday evening there was a reception with addresses by members of the family of Bishop Wainwright and of the Rev. Edwin R. T. Cook, the first rector. Tuesday evening there was a neighborhood meeting, when rectors and ministers of churches and congregations in the vicinity made addresses. The Church of St. John the Evangelist is in the section known as the "old ninth ward," down town, but in one of the older aristocratic neighborhoods where there yet reside many old American families. The work was started by the Rev. Mr. Cook with a service in a hall on June 6th, 1853. Organization of the parish soon followed, and for three years services were held in halls. Then the present church edifice was purchased, the nucleus of the cost being furnished by a company of Church women who had raised $10,000 for a memorial to Bishop Wainwright. This money was given to the new parish with the provision that the services should forever be free. The entire purchase price of the building was raised by 1858, and on April 12th of that year the church was dedicated by Bishop Horatio Potter. The parish is in excellent condition under its present rector, and an endowment fund is being raised to assure the perpetual maintenance of free services. All the offerings of the anniversary services have been devoted to this fund. It is interesting to note that previous to the purchase of the church edifice by the parish of St. John the Evangelist, it had been successively used by Presbyterian, Congregational, Baptist, and Dutch Reformed congregations. A number of improvements have recently been made to the edifice, including the deepening of the chancel and the rebuilding of the organ.

CHURCH CONSECRATED AT QUEENS.

St. Joseph's Church, Queens, Long Island, was consecrated on Tuesday in Whitsun-tide by Bishop Burgess. The church is one of the Cathedral missions, and there were present Dean Cox, Canon Bryan, and a large number of the clergy of the Diocese. The mission is one of those founded by members of the Brotherhood of St. George's Church, Flushing. The present edifice was built about ten years ago, although the work had

ST. JOSEPH'S CHURCH AND RECTORY, QUEENS, L. I.

then been started nearly thirty years. The rectory adjoining the church was built about two years ago. The priest in charge, the Rev. G. Wharton McMullin, succeeded the Rev. William R. Watson five years ago. With the assistance of his people he has worked consistently for the payment of the debt on the church building, succeeding in securing the final amount needed last Easter. The church and rectory are beautiful buildings for a country parish, some say the handsomest examples of country church architecture on Long Island.

AN OLD CORNERSTONE.

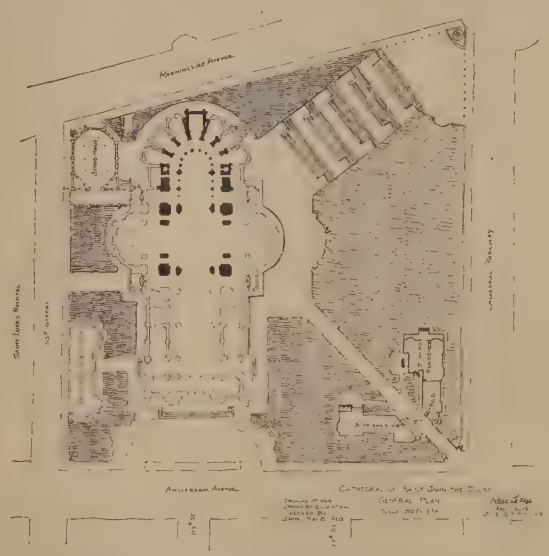
The corporation of Grace Church recently learned that the inscribed corner-stone of their first house of worship, located at the corner of Broadway and Rector Street, within a stone's throw of Trinity parish church, was in the possession of the New York Historical Society. With some misgivings, the rector, the Rev. Dr. William R. Huntington, asked the Society to transfer the custody of the stone to the church, saying that a place would be made for it in the walls of the present edifice. The Historical Society readily granted the request in a resolution which stated its appreciation of the desire of the Grace Church corporation, and its recognition of the propriety of placing this interesting monument within the walls of their present edifice. Arrangements are soon to be made for the transfer of the stone. Its inscription reads:

To the Honor and Glory of Almighty God
THE FOUNDATION STONE
of this edifice, call'd GRACE CHURCH,
was laid on the 18th day of March
in the Year of our Lord
1806
by the corporation of Trinity Church
The Right Rev. BENJAMIN MOORE, D.D.,
Rector
CHURCH WARDENS
John Charlton
Rufus King
VESTRYMEN

Andrew Hamersley	Richard Harrison
Anthony L. Bleecker	Moses Rogers
Nicholas Carmer	Andrew Smith
David M. Clarkson	Joshua Jones
Hugh Gaine	Charles McEver, Jr.
Jacob Le Roy	Dr. John Onderdonk
Thomas Barrow	William Bayard
Francis Dominic	John McVickar
John Clark	Dr. James Clark
Frederic DePeyster	Thomas Farmer

THE CATHEDRAL STRUCTURE.

It has been announced by the trustees of the Cathedral of St. John the Divine that a portion of the Cathedral capable of seating at least five thousand people will be so far completed as to be ready for use within three years. The plan contemplates the completion of the choir and the four great arches where nave and transepts are to cross, and the covering of the



GROUND PLAN OF CATHEDRAL SITE, NEW YORK.

whole with a temporary roof. This work will cost $750,000, of which $300,000 has already been subscribed. It is thought by the trustees that this plan, if carried out, will provide sufficient space in the building for the needs of fifteen or twenty years to come. Completion of the whole structure depends almost entirely upon the rapidity with which funds are secured, so no date for it can be set.

NEW MEMORIAL WINDOWS.

Two new windows have been placed in St. Matthew's parish church, New York, one on Ascension Day and the other on Whitsunday. The first is the gift of the senior warden, Mr. James H. Falconer, in memory of his wife, and represents our Lord in the house of Mary and Martha. The second window has the Annunciation for subject and is the gift of Mr. Alfred G. Smith in memory of his mother.

GALLAUDET HOME.

The new building for the Gallaudet Home for Deaf Mutes, near Poughkeepsie, was formally opened on Wednesday in Whitsun-tide with a service conducted by Archdeacon Ashton of Dutchess. Many of the neighboring clergy were present. The new building replaces the one burned about three years ago.

and is on the same site. It is of stone construction, fireproof, and is three stories in height with a central section of four stories. The ground plan is 142 x 42 feet and on the first floor are the reception and dining rooms, sitting rooms for men and women, and a small chapel. On the same floor, in the rear, are kitchen, laundry, storerooms, etc. The building will accommodate about one hundred inmates, who have rooms on the upper floors. The day of the opening exercises was the birthday of the late Rev. Dr. Thomas Gallaudet, the founder of the Home.

THE CLERICAL UNION.

THE semi-annual meeting of the Clerical Union for the Maintenance and Defence of Catholic Principles began with vespers on the Monday evening in Whitsun-week, at St. Ignatius' Church, New York. The beautiful new church was filled, many clergy who did not take part in the procession being present. In the line was the Rev. A. Hotovitzky, rector of St. Nicholas' Russian Orthodox Church, New York. The service was intoned by the Rev. Arthur Ritchie, and the sermon preached by the Rev. Augustine Elmendorf, of Holy Cross Church, Jersey City. Following are some extracts from the sermon, all of which was heard with marked attention:

"The question often comes up and is as often brought to the attention by newspapers as to what the end and aim of the Catholic movement may be. In other words, What is the *terminus ad quem* of the 'Catholic party' in the Church? More than thirty years ago the Bishop of Central New York, writing to the Rev. Dr. Ewer, asked a similar question. He was told a restoration of the First Prayer Book of Edward VI. was the most to be expected. I think there is scarcely anyone among the Catholics in the Church who would be satisfied now with that result, but it serves to teach us how our horizon has widened and how we may look into the future.

"Then, when it is asked what the ultimate aim and object of the Catholic movement may be, we can say there is only one answer and that has already been given. We seek the unity of the Body of Christ once more. The Catholic cause can not have its end until Catholic Christians, nay all Christians, are bound together inseparably, in a full realization of our Lord's prayer.

"There are two theories of Church unity. One is to break down the ramparts of the Church, to make low the wall, that at least the most conservative of Protestants may find a home with us. Others speak of a submission to and a recognition of the See City of Rome as the form of Church unity toward which the Church should direct its way. To the Catholic party this is sometimes ascribed as an object. There is but one answer; it is not our object. We are not committed to any form of Church unity, but it is hardly fair for those who advocate a form of Church unity disapproved by the General Convention to question our loyalty to the Church.

"In 1867 Dr. Pusey, writing, observed that absence of love, and of prayer, and of holiness, were the only bars to Church unity. But there is that kind of unity which has never been taken away. It is not to be found in outward unity and is that which makes us of the Body of Christ. Essentials of Christian unity are to be found wherever there is a valid celebration of Holy Communion. That is a real unity, joined by God and which no man can put asunder.

NO GREATER UNITY THAN THAT.

"The words of Dr. Pusey express the *terminus ad quem* of this movement. If we have love, faith, and holiness, God himself will bring back unity in his own good time. It is absurd to say that we are giving ourselves up or are committing ourselves to Rome, just as much as it is to say that we are giving ourselves up to the Holy governing synod of the Eastern Orthodox Church.

"The real question is the conversion of the Church. It is a magnificent task this, of converting the Church to Catholicity. In the accomplishment of it we are confronted by a strange phenomenon, the position which the Anglo Saxon mind displays toward truth. Truth and loyalty, to the average Anglo Saxon, seem to mean the occupying a mean position between extremes. The position shifts constantly, and was the cause of Dr. DeKoven's saying that the Anglican Communion seems to occupy a position hanging midway between Rome and Geneva. The continual change of base has brought about a confusion of mind to the laity.

"Where formerly the Holy Communion was celebrated once a month it must be celebrated now, once at least to be loyal, every Lord's Day. Prayers for the Dead, once regarded as a distinctly Roman institution, have come to be regarded as a very safe and conservative type of Churchmanship. To find the means between the extremes and to strike the truth, shifting so constantly about, is a difficult thing. To suppose that truth can be ascertained in such a way at all, or to eliminate the possibility of truth being found in one of the extreme parties, is to place oneself in a position of probably not finding the truth at all.

"The Catholic Club stands for the whole Faith. To leave out any distinct part of the Faith, makes it impossible to develop the highest type of Christian life. We must proclaim the whole of the Catholic Faith.

"Summing up: We must preach from the housetops the whole Catholic religion. Any part of the Faith mutilated, means an undeveloped life. We have no particular theory of unity. But we would restore to the Church the heritage of the Faith delivered to the Saints. Of that Faith there is no portion we can afford to be without."

The Eucharist was sung at half past ten next morning, twelve clergy being in the chancel, including the Rev. Fr. Hotovitzky of the Russian Church, the Rev. B. Tympaldos of the Greek Orthodox Church, New York, the Rev. Arthur Ritchie, the celebrant, the Rev. G. P. A. Burnett of New York, deacon, and the Rev. H. B. Gorgas, Brooklyn, sub-deacon. St. Ignatius' was again filled, the pews containing not a few of the clergy of New York and Brooklyn parishes, and some from the denominational bodies.

The business session in the afternoon was behind closed doors. Marked progress has been made by the Union in New York, Philadelphia, and Boston, while former ground has been held elsewhere. Bishop Nicholson of Milwaukee was reëlected president, and the Rev. Arthur Ritchie secretary and treasurer. The Rev. Dr. Samuel Upjohn of St. Luke's Church, Germantown, was elected vice-president. It was stated that a committee consisting of the Rev. G. P. A. Burnett and the Rev. William McGarvey will consider and report upon uniform ceremonial. At the luncheon the Rev. P. A. H. Brown, president of the Catholic Club, and the Rev. Arthur Ritchie, rector of St. Ignatius', acted as hosts, and the new vice-president was guest of honor.

It is, of course, wholly untrue that there was any talk of "secession," or of "separation" between the Catholic and the Protestant elements in the Church, as stated in secular press telegrams. No such thing was even suggested.

THERE are two broad facts of this Resurrection which are not only in keeping with all we have here urged, but strongly support it. Our Lord was the same Person after His Resurrection as He was before. The conditions, however, of His Life were changed. He was the same in all essentials. He bore the marks of the spear in His side, and of the nails in His hands and feet. His voice was recognized. He appealed to the testimony of sight and touch. He even went so far, in proving the objective reality of His risen Body, as to eat and drink before His disciples. And in this manifestation of Himself He continued for forty days, "speaking of the things pertaining to the Kingdom of God." On the other hand, the conditions of His Life were changed. He appeared, and vanished, in a new and strange manner. He came into the room where some of His followers were assembled, when the doors were shut, and gave His Church the Commission He had promised when He said He would give her the keys of the Kingdom of Heaven. He was now raised above the material restrictions to which He had hitherto submitted. He was glorified, and the Body of His humiliation was transformed into the Body of glory.

Here we have a Revelation of what He will do for His people. He will do for them what He did for Himself. There will be the "Resurrection of Life," and the "Resurrection of Judgment," for "all that are in the tombs shall hear His voice." He is the "Resurrection and the Life," and because He lives His people shall live also. "This corruptible must put on incorruption, and this mortal must put on immortality." He "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."—*Church of Ireland Gazette.*

CHANCELLOR LIAS, in the *Church Family Newspaper*, gives the following interesting extract from the organ of the Old Catholics in France, the *Catholique Francais:*

"It is remarkable that although the Anglicans almost always claim for themselves the title of 'Catholics,' they aid no works in foreign countries which are not either altogether Protestant, or have a strong Protestant tendency. Those among them who are called 'Ritualists,' regard every work which is not Roman in Catholic countries as schismatic. The rest, without wishing to impose the Thirty-nine Articles, regard their form of worship nevertheless as the form of all true Catholic worship. If, in a foreign country, among the Latin races for example, a truly Catholic work, in order to remain in the local traditions, and the better to suit the needs of the popular temperament, has a worship less cold, more external, more complicated, than the Anglican, it is suspected for this reason, and people will not take the trouble to study it. It seems that Anglicans cannot understand anyone's affairs but their own, and cannot be larger than their own islands. Sometimes they reproach themselves for their insularity, and with good reason."

The Conventions on The Name.

IN MINNESOTA.

The Bishop said:

"I will confess that, for one, I have never been satisfied with our present title; first, because it is too long, and, second, because it has placed unnecessary embarrassment in the way of the definite assertion and maintenance of our claim to be a true, national branch, by historic descent through the Church of England, of Christ's 'One, Holy, Catholic, and Apostolic Church.' It has helped the Roman Communion to arrogate to itself in popular speech the exclusive use of the designation 'Catholic.' Our branch of the Church is truly 'Catholic,' in the historic and proper sense of the word; not as claiming to be 'universal,' but as preserving the pure 'Faith once delivered to the saints' as summed up in the Apostles' and Nicene Creeds, and as affirmed by the undisputed general councils; as possessing the three-fold ministry, derived in apostolic descent through the Church of England, by the laying on of hands of Bishops in succession from the Apostles; as well as by the other marks and apostolicity and catholicity found in Holy Scripture and in history. At the same time, our branch of the Church is 'Protestant,' in the sense that she maintains the protest made by our forefathers against Papal usurpation and corruption in doctrine, as also against all error, wheresoever found. But it is not necessary that either one of the adjectives, 'Catholic' or 'Protestant,' should form a part of our name. The ideal name of any branch of the Church Catholic, which claimed to be the national branch of the Church in its own land, would consist simply of the necessary geographical designation; belief in our Lord Jesus Christ as the Son of God. We may believe—and for my part I do believe—that our branch of the Church is the truest, purest, and most nearly perfect representative in this land of the 'One, Holy, Catholic, and Apostolic Church,' prepared by our Lord and founded on the day of Pentecost; but in view of the facts as they exist in this land, it is clear that each body of Christian people, whatever may be its claims, must have some specific designation by which it may be identified and under which its corporations may safely receive and hold property. The name should be as nearly accurate as circumstances may permit; consistent, and in some sense descriptive of its claims. It should, moreover, be as short and as easy to speak as is consistent with reasonable accuracy. It should also, as a matter of Christian charity and as a help to ultimate unity, be as little offensive in its terms to our fellow-Christians of any name, as is consistent with our loyal assertion of the truth for which we believe we stand. I respectfully submit that 'The Episcopal Church in the United States of America' comes nearer answering all of the above requirements than does any other name which has been suggested. Since preparing my address I have been pleased to learn that the venerable Presiding Bishop of the Church, Bishop Clark of Rhode Island, coincides in this view."

"I therefore wish that the word 'Protestant' could be dropped from our legal designation; and I believe that if all the advocates of a change of name would content themselves with this omission, the change could be brought about with as near an approach to unanimity as can be hoped for in so large a body."

The Rev. Irving P. Johnson of Gethsemane, Minneapolis, said:

"The terms Catholic and Protestant used to have different meanings than they have now. Now they stand for partisanship. Partisanship is the sin of Christianity and the sin of this Convention. We all came here wanting to have our own way. I came wanting mine, and my way is not Bishop Edsall's."

The Rev. T. P. Thurston expressed himself briefly in favor of the change of name, but did not favor it at this time.

The Rev. S. B. Purves of Holy Trinity reminded the clergymen that they did not enjoy being asked by converts about the term Protestant and giving the information that it is a Protestant sect founded in the time of Henry VIII. "If we have the courage of our convictions let us change the name. It must be an educative process."

The Rev. C. C. Rollit said: "Let us have a change when a change is warranted. The question hinges on this: 'Did Christ found this Church or not?' Which is correct, the title in the Prayer Book or the expression in the Creed, which is 'Holy Catholic Church?' People will not flock into our Church simply because we change the name, and will not leave it if we do not."

Judge Williston was in favor of the name Protestant Episcopal Church of the United States.

The vote on the proposition, "Is a change of name desirable?" stood: Clerical, ayes 37, noes 18; lay, ayes 32, noes 52.

There were a number of other speakers *pro* and *con*, and an earnest plea or correction, written by the Rev. W. C. Pope, who was unable to be present, was read.

IN COLORADO.

The Bishop entered upon a careful consideration of the matter, showing how truly and how logically this Church is in fact "the American Church." He declared as to the question of change that "it is not or at least ought not to be considered a party question." He had difficulty in determining, in his own mind, whether time was ripe for change, and concluded:

"Let us listen to the wishes of good men in this matter who cannot yet see the advantage of a name which is logically ours, and let us seek peace and ensue it."

The subject was referred to a committee of seven, which committee presented a majority and a minority report. The majority report (signed by the Rev. Messrs. F. F. Kramer, H. Martyn Hart, and V. O. Penley, and Mr. Ward) was to the effect that "a change of name at this time would be inexpedient." It was stated on the floor of the Council, however, by the Rev. V. O. Penley that the committee was unanimous in the opinion that a change of name should take place at some future time.

The minority report (signed by the Rev. Arnold Bode, Dr. N. G. Burnham, and Dr. G. E. Brown) was as follows: "We object to the name Protestant Episcopal as made in describing our historic Church. We believe our Church to be one and continuous with the Church founded by Christ and His apostles. We know of no Church in our sense of the word which is not Episcopal. The title Episcopal, is therefore redundant and unnecessary. While the Church still protests against all errors, whether of the Church of Rome or of modern religious bodies, we object to the word Protestant in her title as covering only a small and late period of her existence; as recognizing division as a permanent condition of the Church; and as appearing to support a modern, sectarian principal, unknown to the Church for fifteen hundred years. The minority therefore recommends the following resolution to the Council:

"'*Resolved*, That the time has come for a change in the name of the Church; and whereas, the Church has at various times in her history assumed territorial titles to designate herself, as for example the Church of Jerusalem, the Church of Rome, the Church of England; resolved, that this Church follow these precedents, and call herself the Church of the United States."

A discussion lasting three hours took place. The majority of speakers were in favor of the change, and every layman who spoke took that side, among them being Dr. N. G. Burnham, Dr. G. E. Brown, and Messrs. Kyne, Withers, and Whitehead. The fact that no layman raised his voice for retention of the present name created much surprise, especially when their remarks followed fast upon one of the principal points made by those who wished for no immediate action, and this was that "the laity had read nothing on the subject and were not properly informed." The Bishop voted in favor of the majority report. The vote on the two committee reports, curiously enough, was a tie on the part of both clergy and laity. The clerical vote stood 14 for, and 14 against a change of name. The Lay vote stood 5 for, and 5 against. The question of *what* name, therefore, was not voted upon.

IN WESTERN MICHIGAN.

Bishop Gillespie, in his address, spoke briefly on the subject as follows:

"The Joint Committee of the two Houses of General Convention has sent a copy of resolutions, asking 'that, at the next meeting of the Convention of the Diocese, said Convention be requested to inform this Committee, whether it does or does not desire that the name of the Protestant Episcopal Church in the United States of America be changed at this time; if it does so desire, what name it wishes substituted therefor.' This proceeding is entirely canonical and judicious, so that our consideration and action are demanded. I express no opinion here, as, if my voice has any weight, I do not wish it to affect your action. I have my sentiments on the subject, but I think the House of Bishops is where a Bishop should speak. The question is not to be regarded as a party one, though in some directions it is urged as such, and in some of the numerous names proposed, there is a tinge of partyism. Let the consideration of the matter be with carefulness and courtesy, and looking to divine direction."

There was a disposition on the part of some to press the matter to a vote and get rid of the subject in the shortest time possible. About 2:30 P. M. of Wednesday found one resolution and three substitutes clamoring for recognition. The Rev. Austen F. Morgan introduced the following:

"*Resolved*, That this Convention does desire a change of name for the Church; but not until more practical unanimity has been obtained."

The resolution of the Rev. George Forsey was more definite:

"*Resolved*, That this Convention approve the effort now being made to change the name of the Church, and would suggest, on historic and other grounds, that such name be 'the American Church.'"

The Rev. W. P. Law moved as a substitute:

"That such portion of the Bishop's address as referred to the

Change of Name be referred to a special committee consisting of three clergymen and three laymen, to report at this Convention."

None of these resolutions seemed to meet with the approval of the Convention, although none of them came to a vote. A third substitute was allowed by the chair, presented by the Rev. J. N. McCormick:

"*Resolved*, That the Diocese of Western Michigan does not desire that the name of the Protestant Episcopal Church in the United States of America shall be changed at this time."

As objection was made to either reference or immediate vote, the Convention went into committee of the whole with the Rev. Roger H. Peters in the chair. The discussion showed a desire on the part of a number for the dropping of the word Protestant, leaving the title otherwise as at present. Others expressed themselves as desirous of a more decided change, but thought the movement a little premature.

The Rev. George Forsey made a strong plea for the adoption of his resolution, and the Rev. Wm. H. Osborne deplored a movement toward wider pretensions when in action we are so narrow.

Mr. H. B. Lewis was anxious to register his vote for the name "American Church" before he became a member of the Cuban Church. The present name was a disadvanatage, in his opinion, to all those laboring to teach children that our "Protestant" body was verily a part of Christ's Holy Apostolic Church.

The Rev. W. P. Law spoke of some peculiar difficulties experienced by missionaries both at home and abroad in account of our somewhat misleading title. Among the laity, the most impassioned speech made against a change was by Mr. C. R. Wilkes, who seemed to think that while we might call the Church "Catholic," we were still, in reality, sectarian.

The vote on Mr. McCormick's resolution in committee of the whole was reported as, yeas 21 nays 14. And, after the rising of the committee, the discussion was continued till about 4:30 P. M., when a vote was taken on the Rev. J. N. McCormick's resolution. The vote was by orders, the laity voting as individuals. In favor of resolution (against change): Clergy 9, laity 18; against, clergy 9, laity 3. Had a vote been taken merely as to whether a change in the name of the Church was desirable or not, there would undoubtedly have been a good majority of the clergy voting together in favor of a change.

IN DELAWARE.

The clergy and laity disagreed, the former voting for and the latter against change. The question was referred to a committee, of three clergymen and three laymen. The majority (2 clergy, 2 laymen) reported:

"That it is not expedient at this time to change the name of the Protestant Episcopal Church."

The minority report, signed by one clergyman and one layman, was:

"*Resolved*, That the name be changed to 'The American Catholic Church.'"

The minority report was considered first. An amendment was offered, dropping the name American Catholic Church, and leaving the selection of a name to the next General Convention. This amendment of the minority report being put to a vote of the Convention, resulted in a clerical vote, 10 yea, 7 nay; a lay vote, 3 yea, 16 nay. Bishop Coleman voted with the yeas.

The amendment being lost, the majority report was called for. A general discussion then arose as to the advisability of taking any definite action, as many of the clerical and lay delegates had returned to their homes on an afternpon train. It was then decided to lay the whole question on the table.

IN NORTH DAKOTA.

Bishop Mann in his address recalled the fact that in 1898 he moved in General Convention to make the title of the Church in the Constitution read "The American Church," which was lost, but that he stands now where he stood then. Stating that no name could be fully descriptive or definite, and it ought not to be assumed at all necessary that it should, he declared:

"This agitation for a larger, more distinctive, scriptural, primitive, classic, usable, and unsectarian title for our Church has not arisen from any one school or party in the Church. It has sprung, I should say, from the men of historic learning, poetic temperament, and, however odd may seem the juxtaposition, familiar acquaintance with the missionary situation and condition."

In taking the vote it was found that 8 of the clergy and 16 of the laity were for correction, and 6 of the clergy and 21 of the laity against.

IN WESTERN MASSACHUSETTS.

The account of the Convention published in The Living Church appears to have been wholly incorrect. The position of the Bishop, stated in his address, is contained in the following clause:

"I am convinced that a change of the legal name of our Church at this time would be unfortunate; that it would make for discord and not harmony, dissension and not unity, sectarianism and not Catholicity."

In the business session of the Convention, on the motion of Mr. Allen T. Treadway of Stockbridge, it was unanimously voted: "That the secretary be, and hereby is, directed to send to the Joint Committee on Change of Name, as the sentiment of the Convention on the matter of such change, the section of the Bishop's address (just quoted) relating thereto."

IN OLYMPIA.

The matter came before the Convocation under the following resolution:

"Whereas, The present legal designation of the Protestant Episcopal Church in the United States is a serious hindrance to the work of explaining and enforcing its legitimate claims as a branch of the Church Catholic, and so a hindrance to its work of extending the kingdom of Christ; and

"Whereas, The General Convention, through its Joint Committee appointed at San Francisco, has requested the Conventions of the various Dioceses and Missionary Districts to express an opinion on the question of an alteration of the title; therefore

"*Resolved*, That this Convocation of the Missionary District of Olympia hereby expresses its approval of the movement for the withdrawal of a title suggestive only of limitations and secondary characteristics and for the use as a legal title of a designation more in keeping with our true character as a national branch of the Catholic Church of Christ."

The vote resulted as follows: Clerical vote, ayes 11, noes 9; Lay vote, aye 1, noes 11. The resolution, therefore, failed for want of agreement between the two orders.

IN KANSAS.

The Bishop, in his address, questioned the advisability of the reference of the subject to the Dioceses for their expressions of opinion. The request of the Commission was referred to a committee of six, four of whom signed a report recommending the passage of the following resolution:

"*Resolved*, That in the opinion of this Convention it is not expedient to legislate for a Change of Name of this Church at the present time."

The resolution was adopted.

IN LEXINGTON.

The Bishop's address was a vigorous protest against the change. It was an able and strong defense of the present name.

The vote was taken without reference to a committee and resulted in 12 clergymen against and 2 for change, and the unanimous vote of the laity against the change.

OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

DELAWARE.

(Rt. Rev. Leighton Coleman, D.D., Bishop.)

The Bishop, in his opening sermon, urged a stricter observance of Sunday as a day of worship and rest. He expressed his approval of the appointing of a commission upon the coal strike by the President, and the action of said Commission; and also denounced political corruption in the country, particularly in the State of Delaware.

A committee to whom this was referred, reported resolutions endorsing the Bishop's position, which were enthusiastically adopted.

Mr. S. M. Curtis of Newark, who had served for 42 years as a most faithful Secretary of the Convention, was obliged to resign. After expressing much regret, and appreciation of Mr. Curtis' faithful service, the Convention elected Mr. John S. Grohe of Wilmington.

WESTERN MICHIGAN.

(Rt. Rev. Geo. D. Gillespie, D.D., Bishop.)

The annual Convention was held in St. Thomas' Church, Battle Creek. A missionary service was held the night before, at which the Rev. Wm. D. Maxon, D.D., of Christ Church, Detroit, preached.

The first business session was held Wednesday. The Bishop read his annual address, showing the Diocese to be in good condition both in material and spiritual affairs. The Bishop rejoiced in the prosperity of Akeley Institute and the wiping out of its floating indebtedness. At a memorial service held later in the day, a tribute of respect was paid to the memory of the late Rev. J. W. Bancroft and to the five Bishops deceased since our last Convention. The Bishop recommended that the canon relating to the "Organization of Mission Churches" be so changed as to prescribe the submission of plans to the Board of Missions for examination and suggestion before the erection of a church building.

The committee on "Funds of Defunct Missions" reported in favor of using the interest of such funds in furthering the missionary work of the Diocese. A committee of three was appointed to report at the next Convention as to the advisability of merging our diocesan funds for disabled clergy with those of the Society for "General Clergy Relief."

The officers were generally reëlected.

The Convention closed with an address from the Bishop at noon of the second day. A missionary meeting was held on Wednesday evening, with a stirring address on Foreign Missions by the Rev. R. W. Clark, District Secretary. His suggestion as to arranging district gatherings by joint action of the various Dioceses was approved by the Convention, and an appropriation made to defray our share of the necessary cost.

MINNESOTA.

(RT. REV. S. C. EDSALL, D.D., Bishop.)

The sessions were held at St. Paul's Church, St. Paul, nearly 200 members, clerical and lay, being present.

After welcoming the delegates, the Bishop said:

"I have been confirmed in the conclusion that what is most needed, taking the Diocese as a whole, is a 'strengthening of the stakes,' rather than a 'lengthening of the cords.' This Diocese cannot expect to receive such large gifts from the East as it did during the age of pioneer romance.

"Our more immediate duty would seem to lie in strengthening and building upon the foundations that have been so ably laid." The Bishop advised that the treasurers of all Church funds should be duly bonded, and recommended the passage of a rule by which a committee should be appointed to take charge of and count the collections at church services and make record of the same before they are turned over to the treasurer of the parish. He recommended the passage of a canon providing for the transfer of parishes which have ceased to be self-supporting and do not give promise of attaining to self-support, to the position of missions. Also, he commended the subject of the creation of courts of appeal to review the sentences of diocesan courts, to the attention of the Council. He hoped the Council would not ratify their action of last year, changing the title "Archdeacon" to "General Missionary."

An unusual amount of business was transacted. The time of the annual meeting was changed to the last Wednesday in May.

An amendment was made to canon 17, making it conform to the general canons of the Church in regard to the regulation and creation of new parishes.

WOMAN'S AUXILIARY.

The Woman's Auxiliary of the Diocese held a large and enthusiastic meeting in the afternoon.

The Rev. Theodore Payne Thurston, rector of St. Paul's Church, welcomed the Auxiliary. Mrs. Hector Baxter, the president, presided.

It was unanimously voted to make Mrs. Whipple, wife of the late Bishop Whipple, an honorary officer of the Auxiliary. Mrs. Baxter announced the annual meeting of the Auxiliary to take place Sept. 23d, and that the Rev. John Henry Hopkins of Chicago would speak and Mrs. Hopkins would also address the Auxiliary. Mrs. W. B. Folds, treasurer for the united offering for Minnesota, stated that $827.97 had been raised of the sum required from Minnesota and she urged all to contribute their small portion toward this world-wide work. The report of Miss Andrews, the treasurer, showed a most encouraging financial condition. Miss Stevens, the corresponding secretary, read a letter from Miss Salisbury requesting help in her work among the Indians.

Mrs. Theodore Sedgwick of St. Paul read the report of the baby branch, called the "Little Helpers," which has just completed its first year. Thirty-two parishes have well organized branches, with a membership of 500. The babies' contribution last year was $181.72. Mrs. Davenport, the secretary, read Miss Sleppy's report of the Junior work. The Junior branch supports six scholarships in China, Japan, and Alaska, and Christmas the boys of the branch made a large number of toys which were sent as presents to Africa. Mrs. Davenport also read a letter of greeting from Miss Julia C. Emery, the general secretary.

One of the interesting features of the afternoon was Mrs. Sarah Passmore's story of her recent experiences in the missions of China and Japan.

Three missionaries of the Diocese, the Rev. W. Parry Thomas, of Luverne, Rev. R. A. Crickmer, of Waterville, and Rev. Colin C. Tate, of Blue Earth, told of their work and the encouraging results, besides giving the Woman's Auxiliary praise for the generous support it was giving mission work.

In the evening the Episcopal residence was thrown open to the visiting delegates of the Council and the Woman's Auxiliary, and a very enjoyable social evening was spent with the Bishop.

COLORADO.

(RT. REV. CHARLES SANFORD OLMSTED, D.D., Bishop.)

The Council commenced on Wednesday morning, 3d of June, with celebrations of the Holy Eucharist in St. Mark's Church, Denver, at 7 A. M., and in St. Barnabas Church at 7:30 A. M., the rectors being the celebrants. At ten o'clock in St. Mark's Church, the Bishop of the Diocese celebrated the Holy Eucharist. The preacher was the Rev. D. L. Fleming. The Rev. Canon E. L. Eustis was elected Secretary and Registrar of the Diocese, and the Rev. Percival M. Smith was appointed Assistant Secretary.

The Bishop said: "Dear Brethren of the Clergy and the Laity: We meet to-day under the shadow of a deep calamity, but I trust with perfect submission to our Heavenly Father's divine will, and with sure confidence in His continued favor. If the burning of our beautiful Cathedral is so great a sorrow to me—the place of my consecration—what must it be to my beloved Dean, who had beheld it rise from the ground, and who had gradually and laboriously brought it to a state of rare attractiveness. If it is so great a grief to the whole Diocese that looked to it as the place of Council meetings and festival services, and as the centre of Diocesan activities, the Bishop's home and throne and the very sanctuary of Diocesan life; what must it be to the great congregation that loved regularly to worship within its walls and to carry its image and its echoes in their hearts! Surely my heart is full of other people's tears and woes as I think of all this to-day; and words are too weak to tell of my sympathy—but we are a young and lusty people and we shall not let this discourage us in any wise. The Dean and his congregation will stand side by side with the Bishop and the Diocese, and hundreds of friends, who have felt the refreshment of the Cathedral atmosphere and the beauty of its music, and the tone of its windows, and the thrill of its solemn services will come to our aid. We shall arise and build even a more glorious fane to the honor of our divine Master."

The Bishop reported Wolfe Hall as prospering, having reduced its debts last year by $10,000, and the mortgage debt on St. Luke's Hospital of $17,500 as paid off. A beautiful and well-appointed Home for Nurses is being built by Judge Mallett, in memory of his beloved wife. Archdeacon Bywater reported five new missions organized in the rapidly growing and richly located agricultural districts of the Diocese on the South Platte and East Arkansas Rivers. The Standing Committee of last year was reëlected. The Examining Chaplains are the same as last year, with the exception that the Rev. Arnold Bode was appointed in place of the Rev. Dan Lewis, removed to California.

A motion of condolence with the Dean, Vestry and congregation of the Cathedral, was passed with much feeling. A resolution of condolence and sympathy with the Bishops of Kansas, Salina, Iowa, and West Missouri was offered by Archdeacon Bywater and carried with the request to the Secretary of this Diocese to convey this resolution to the Bishops and Secretaries of the Dioceses named. The report of the Rev. Father Byrne, now 97 years old, was read before the Convention.

Elections to the Missionary Council of 1903 as follows: Delegates, the Very Rev. H. Martyn Hart, D.D., the Ven. Maurice J. Bywater, clerical. Mr. N. E. Barkalow, Denver, and Hon. J. H. Low, of Pueblo, lay. The delegates to the General Convention were elected as follows: The Very Rev. H. Martyn Hart, D.D., the Rev. C. H. Marshall, the Rev. J. W. Ohl, the Rev. F. F. Kramer, Ph.D.; the lay delegates, Messrs. A. D. Parker, W. H. Spalding, Judge Stone, and Judge Whitehead.

FOND DU LAC.

(RT. REV. C. C. GRAFTON, D.D., Bishop.)
(RT. REV. R. H. WELLER, JR., D.D., Bp. Coadj.)

At the opening service at the Cathedral on Tuesday of last week, the sermon was preached by the Rev. Arthur S. Lloyd, D.D., General Secretary of Missions. Dr. Lloyd said that it was wrong for members of the Church to think they could not give to the cause because they could not afford it. It is God's work and He will find a way for those who are willing to respond. What was needed above all was to avoid forgetting. It was easy to make good resolutions, but also easy to forget them before they are carried into effect. If the people remember what they have promised to do they will find a way to do it, and failure will not intervene to defeat plans which depend upon such action for their fruition. Owing to the improved conditions of the finances, the preacher said that all the appropriations had been made for the year with the certain assurance that they would all be paid. Every Diocese had done its work well and the result was a matter for congratulation to all.

An interested visitor to the Council was Bishop Kozlowski of the Polish Catholic Church, who celebrated the Eucharist at an early hour in addition to the official celebrations of the Council. There was no special legislation of importance. At the elections the Standing Committee was chosen as follows: Rev. Messrs. N. D. Stanley; H. S. Foster; A. G. E. Jenner; J. G. H. Barry; Messrs. George L. Field; J. B. Perry, and E. R. Herren. Other diocesan officials were generally reëlected.

KANSAS.

(RT. REV. F. R. MILLSPAUGH, D.D., Bishop.)

The Convention met in St. John's Church, Wichita, on the 27th and 28th of May. The Ven. C. B. Crawford preached the sermon, at the opening service.

Trinity parish, El Dorado, and St. Timothy parish, Iola, were admitted into union with the Convention.

Some few changes were made in the diocesan canons.

On the evening of the first day Dr. Lloyd, General Secretary of the Board of Missions, addressed a good congregation on the missionary work of the Church and the apportionment plan. The address was listened to with marked attention. After the address the Convention passed a resolution commending the apportionment plan, and the Bishop was authorized to see that it was carried out.

The delegates elected to General Convention were: The Rev. Dr. Beatty, Very Rev. J. P. de B. Kaye, Rev. W. R. Cross, Ven. C. B. Crawford, Messrs. D. P. Blish, D. W. Nellis, Geo. A. Rockwell, W. E. Binner.

The Standing Committee elected were: Rev. A. Beatty, S.T.D.,

Rev. J. D. Ritchey, Very Rev. J. P. de B. Kaye, Rev. I. E. Baxter, Messrs. D. W. Nellis, Geo. A. Rockwell, W. E. Mimer, J. M. Meade.

LEXINGTON.

(Rt. Rev. Lewis W. Burton, D.D., Bishop.)

The Council met at Clifton Chapel, Pleasant Hill, May 26th. The Rev. Frank V. Baer of Bellevue and Dayton preached the opening sermon.

The report of the committee on the State of the Church, presented by the Rev. R. L. Harris of Newport, showed very encouraging conditions. The missionary and educational work promises large development in the early future. The completion of Margaret Hall, the gift of Mrs. J. B. Haggin to Ashland Seminary, for the reception of pupils in September, has placed in the possession of the Diocese, one of the handsomest school properties in the state. It is equipped with all modern appliances for health and comfort, and will offer the very best advantages for the education of our daughters. The Principal, Mrs. H. Otto Packard, and her staff of assistants bring with them the highest testimonials of efficiency.

Our missionaries and our mission schools are doing a splendid work in the mountains.

The Corbin School building is rapidly approaching completion and will be ready for occupation by the opening of the fall term. This work has been greatly assisted, and made possible for the education of the Mountain children by the generous gift of Mr. Geo. C. Thomas and the liberality of others in the North and East.

The report of the apportionment committee showed nearly one-third of the general fund expected from the Diocese paid, and good prospects for paying the entire amount by September.

On the evening devoted to Sunday School work, excellent addresses were made by the Rev. F. B. Wentworth of Winchester, Miss Laura Clay of Lexington, and Mr. John A. Herring of Georgetown.

On the evening devoted to missions, Mr. Frank H. Dudley of Winchester related his experience of going into a Kentucky town, the only communicant in the place, and laboring and waiting for thirty years before the Church began to make its power felt. And now there is a resident rector, a well appointed church, weekly services, a good Sunday School and surpliced choir of twenty-five voices.

The officers elected were generally as before.

Woman's Auxiliary.

The Woman's Auxiliary met on Monday, May 25th, and papers were read by Miss Mary E. Harrison, on the question: "How can the clergy coöperate with the Woman's Auxiliary in its three departments?" and also by Miss Henderson Dangerfield, on "What the Ladies of the Diocese Can Do by a Few Weeks' Work on the Frontier."

The Rev. Wm. G. McCready, D.D., made an address touching upon the work of the devoted women in the mountains and the extension of the Church there. Miss Morrell's work in Corbin, assisting the Rev. Mr. Hancock in the school there, and the work of Misses Thompson and Callaway and Mrs. Green, at Altamont, was commended in the highest terms.

The Rev. Henry Knott preached the annual sermon. His theme, "The Consecration of Womanhood."

The following officers continued by appointment of the Bishop for the ensuing year: Miss M. E. Harrison, President; Mrs. F. A. Rothier, President Junior Branch; Mrs. L. W. Burton, President of Babies' Branch.

THE CULTURE OF FRIENDSHIP.

The culture of friendship is a duty, as every gift represents a responsibility. It is also a necessity; for without watchful care it can no more remain with us than any other gift. Without culture it is at best only potentiality. We may let it slip, or we can use it to bless our lives. The miracle of friendship, which came at first with its infinite wonder and beauty, wears off and the glory fades into the light of common day. The early charm passes and the soul forgets the first exaltation. We are always in danger of mistaking the common for the commonplace. We must not look upon it merely as the great luxury of life, or it will cease to be even that.

The culture of friendship must pass into the consecration of friendship, if it is to reach its goal. It is a natural evolution. Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors. We are bartering the priceless boon, if we are looking on friendship as a luxury and not as a spiritual opportunity.

The culture of friendship is one of the approved instruments of culture of the heart, without which a man has not truly come into his kingdom. It is often only the beginning, but through tender and careful culture it may be an education for the larger life of love. It broadens out in ever-widening circles, from the particular to the general and from the general to the universal—from the individual to the social and from the social to God.—Rev. Hugh Black, in *Friendship.*

AMERICAN IMPRESSMENT.

By Roland Ringwalt.

ONE of the few facts in history which everybody learns at school, and never has a chance to forget in after life, is that Great Britain formerly impressed Americans and compelled them to serve on board her ships of war. The lives of our great commanders tell of this abuse. Bainbridge had a foremast hand taken from a merchantman he commanded, and retaliated by taking an Englishman and forcing him to serve. Porter was impressed on board an English ship. It is said that McDonough was impressed. Lawrence was forced to submit while a superior British force took away part of his crew. The treatment of the Baltimore and the yet more famous case of the Chesapeake show what British arrogance sometimes dared to do, and what a weak nation was forced to endure. Lord Collingwood, Sir Roger Curtis, and other British officers saw the question in its true light, and condemned the affronts hot-headed captains and domineering lieutenants were continually putting upon a young and struggling power.

But this is an English-speaking country, and nearly everything, good or bad, that has been done in England has been done here. During the Revolutionary War there were several instances of impressment. If a vessel was almost ready to sail, and only lacked a few men, sailors were taken and forcibly compelled to serve. We had not the large press gangs that Marryat describes, but our Peter Simples and Percival Keenes saw, on a small scale, the same dramas that were acted in Portsmouth and Plymouth. When a grog-house is locked and barred when the sailors within have knives and pistols, when the press gang without is bent on filling up a ship's complement, there is rough weather ahead.

In 1778 Lafayette was anxious to sail for France, and he wished to embark in the Alliance. The crew was not complete, and the government of Massachusetts desired to impress the needed balance. Out of deference to Lafayette's objections this harsh measure was not adopted, but something as bad was done. The Somerset, a British man-of-war, had been wrecked on the New England coast, some of her crew volunteered to serve under the American flag, and other English seamen were practically "forced to volunteer." In those good old times both American and British captains, after taking prizes, would ask for volunteers. A prisoner who would not accept this strong hint might be prevailed on by rough treatment, scanty food, and other inducements, to change his mind. The British Parliament passed a law rewarding seamen who should run away with American ships; and this measure offered golden bribes to impressed Englishmen for doing what they would have been glad, on general principles, to have done. Upwards of seventy Englishmen were "persuaded" to volunteer, and they afterward mutinied, but the plot was discovered, and the ring-leaders seized. The Trumbull at one time had a crew of which about one-fourth were English "volunteers," who refused to fight when the hour of trial came. It does not pay to coax or frighten men into deserting their own colors. Had the Trumbull had a crew of Americans she might not have been captured.

In the war with France the Government was able to man its ships without impressment. The Tripolitan War only called for a small force. In the War of 1812 there was a noted instance of impressment. Patterson, Jackson's right-hand man at New Orleans, needed men for his vessel, and he searched the taverns and by-streets, as a British officer would have done. The war was largely fought on resistance to British impressment, but Patterson was going to fill up his crew, and he did. A detailed account of his methods would be amusing.

Many of our countrymen look on the press gang as a strictly British institution, and would deny that it ever existed here. But it did exist here, and there may yet be sailors whose great-grandfather or great-great-grandfathers were pressed. If the custom did not prevail from Maine to Georgia, it certainly prevailed from Boston to New Orleans.

We may be better after suffering, and we may be worse; but our conditions must depend upon ourselves, and should never be laid to the nature of our calamities.—From "My Old Maid's Corner," *The Century.*

There is nothing that makes us love a man so much as praying for him, and, when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil towards him.—*W. Law, "A Serious Call."*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E LOFSTROM.

THE FALL OF JERICHO.

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV.—Obligations. Text: Heb. xi. 30. Scripture: Joshua v. 13-15 and vi. 1-20.

WE SPOKE in concluding the last lesson, of the readmission of the people into covenant relation with God by Circumcision and the keeping of the Passover, as a reward of their faith and obedience at the river Jordan. In addition to that it was also a preparation for new and even greater works of obedient faith.

There is something sublime and inspiring in the history of these few days. Never was there a better example of obedience to curbing and restraint than here. They cross the river into a hostile country from which the present inhabitants must be driven out and no truce made with them. Yet their first days are devoted to no preparation for attack in the ordinary way. They are simply given up to religious observances, involving, as they did, temporary crippling of their fighting strength. Yet after all, they were proceeding in the right order, for they seem to have realized at last that to fight as God's soldiers and to receive His promises, the first and the most important thing was to make themselves right with Him. Other things and the fighting could and must wait upon that; and with that accomplished, they could go forward to no uncertain victory. We may well lay to heart the lesson which is surely there for us, of preparing ourselves always for the active service of Christian soldiers, by first of all feeding on Christ our Passover, and by the true circumcision of our hearts, putting away all filthy and worldly desires. In other words, *the true preparation for the undertaking of any work for the Lord, is first and always a spiritual preparation.*

The first result of this true preparation is shown by their *alliance with Jehovah.* To Joshua, looking over the situation of the city of Jericho, and doubtless calculating as to what would be needed to take this key city to the country which they had entered, appeared One who declared that He had come with God's hosts of angel legions (St. Matt. xxvi. 53) to the scene of action. Joshua, the leader of the nation, immediately recognizes His authority (v. 14), and we may well believe from the worship that He accepted, that this "Man" was a manifestation to Joshua of the eternal Son of God, who, even before His Incarnation, was the Word or revelation of God, and sometimes appeared to His servants. Joshua now accepted the larger opportunity that had come as a result of their obedient faith, and placed himself and his command unreservedly into the hands of this Mighty Leader.

The next step is a noteworthy one. They had shown by their true preparation and their alliance with Jehovah, a faith which is a happy contrast to the disbelief of their fathers. They now crown that faith by *an open confession of the alliance they had made with God.* It came in obedience to a direct command, and is none the less noteworthy on that account, for it involved their appearing before their enemies who were to be overcome in what must have seemed to them a ridiculous light. It was certainly a strange thing they were commanded to do, and one which, as far as they could see, was utterly inadequate to the result to be accomplished. For that reason it was a confession that they were relying upon something other than their own strength. They showed their confidence in the power of the unseen hosts with whose Leader they had allied themselves. They marched about the city each day in the early morning hour for six days. We may learn *a lesson of constancy* from this. Not only will open confession oftentimes give to us just the help that we need most of all, so that we find that we are able by God's help to undertake and do that which we might shrink from doing except that we have made our stand by Baptism and Confirmation on the side of Him whose work it is, but it gives us, too, the constancy (and requires the constancy) to go on, even when we cannot for a long time see any visible results of our obedience. As far as the record shows, Joshua alone knew that at the end of the seventh circuit on the seventh day, the walls of the city would be razed; but the people nevertheless obeyed each day the command to do that which they had done the day before without result. Doubtless they gained in confidence as they obeyed, and doubtless, too, the ridicule of the besieged, gave way to fear and dread as they saw the Israelites quietly persevere in their strange manœuver. In the prescribed order, the armed guard in the lead, the seven priests blowing the triumphant horns of jubilee, the Ark of the Living God, the rereward of unarmed men, they carried out the strict letter of Joshua's command in stately solemnity and with no word of retort. Little wonder that when at last the walls were razed at the prescribed signal, the people of Jericho offered but feeble resistance to the terrible judgment which had been pronounced upon them. They must have felt, as they had already drawn from the miraculous passage of Jordan (v. 1), that they had to fight, not only with these wilderness men, but with their God, who was able and willing to fight for His people.

The Israelites, too, learned that lesson, for the reward of faith is always more faith. With a courage born of trust, they could now go on and take possession of their inheritance in the way that the Lord commanded.

The taking of the city of Jericho in this miraculous way, and the miraculous crossing of the Jordan, were, moreover, not without their significance in the Lord's progressive training of His people. They are two wonderful signs given them that *the Lord who has led them hitherto is still with them, though some of the signs formerly visible are no longer with them.* They were passing from a lower to a higher stage in their training, because they showed by their obedient faith and constancy that they were ready to do so. It is very significant that both the Pillar of fire and the cloud which had been for forty years the visible sign to them of the Presence of Jehovah, and the manna which had taught them all through their wilderness journey that He was caring for them and feeding them every day, were both withdrawn at this time. The only sign they now had was less of a sign than a reminder or memorial of the old Glory, and that was in the Ark which they now were commanded to carry in the place of honor, well shielded as it was by its coverings from the gaze of the people. This marks a distinct advance upon the old condition from which they had emerged, and all honor to this new generation who were not only able to go in and accept the promises which their fathers had forfeited by their unbelief, but could also accept a more spiritual form of worship without any apparent loss of faith. Again we may see here in this new contrast between Moses and Joshua, a type of the Law and the Gospel, the details of which may be worked out along the same lines as in last week's lesson.

May we not see a reason for their ability to pass this transition stage from a lower to a higher faith, from the fact that they had so much to do, because they were so busy about the work of their Lord? They were face to face with well-nigh impossible tasks; tasks quite impossible with the means at their disposal and the means they were commanded to use, if the Commander be left out of account. It was after this harder work of conquest was done and they had settled down into the comparative ease of peaceful possession, that they were led astray to worship strange gods. *As long as they were busy, they were faithful.* We surely have work enough laid upon us in the evangelization of the world. If the Church, the New Creation, is to displace and overcome the old, we may well feel as helpless as did the Israelites before the task which confronted them. But we have the same faithful, divine Leader, who with His angelic hosts will fight for us and be with us, if we accept Him as our Captain and obey Him. That is our part; the success then depends upon Him, and His promises cannot fail. The means for the accomplishment of the new humanity to displace the old are simple and to the world's eyes inadequate, but if we trust our Leader we must believe that the two Sacraments duly administered with their attendant conditions shall accomplish nothing less than that. The world itself will be to us but as Jericho was to the Children of Israel, if we give the same obedient faith that they gave. "By faith the walls of Jericho fell down."

WE REHEARSE for a wedding and pose in getting ready for a reception; we take lessons in dancing and read the book before we go to see the play; but when it comes to worshipping God, we rise at the last minute, dress in a hurry, enter after the service is begun, pass a listless hour, and then go back home wondering what good there is in going to church anyhow. That is profanity.—*The Lutheran.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

MILLAIS' PORTRAIT OF NEWMAN.

To the Editor of The Living Church:

WHEN the writer was lately in Chicago, he went with a friend to view a copy of Millais' portrait of Cardinal Newman, which has been imported at great expense by "a good man and true" who, like ourselves, has an abiding affection for the great Oratorian. We had been thirsting for a view of this picture, and our visit will ever be memorable for having experienced the pleasure. Never shall we forget the beauty of that wonderful old face!

We remembered that Wedmore has called this picture an "historical painting." In one of his lectures on painting, he says the real historical painting of our time is the record of the characteristics of our life—its labor, its pleasures, its principal personages. He then enumerates the men who in his judgment have been the great historical painters of our time, and among them Millais, in whose "work especially in such a portrait as that in which there is recorded the beauty of a deep nature which it hardly remained for age, for mere years, to exalt and refine. I mean the grave saintliness and noble quietude of Cardinal Newman. To paint that, with the remembrance of what it means in the past of a life so long and influential, is indeed to paint history."

Yes, just that, "the grave saintliness and noble quietude," as Mr. Wedmore so happily expresses it, is what we read in the face looking out at us from the canvas of the immortal painter. This, with Gladstone's picture, is perhaps the best work left by Millais; and is now in the possession of the eminent English peer for whom it was painted, the Duke of Norfolk, K.G., Earl Marshal.

In the *Life and Letters of Millais,* by his son, we learn that the painter had a great respect for the Cardinal and declared him to be the most interesting sitter, except Mr. Gladstone, who ever entered his studio. When Newman came to sit to him, he said: "Oh, your eminence, on that eminence, if you please," pointing to the models' dais; and seeing him hesitating, he exclaimed: "Come, jump up, you dear old boy!"

Truly this was an unconventional way in which to address so eminent a personage as a Cardinal-deacon of the Holy Roman Church; but it was what one might expect to hear from the dear old Bohemian who saw, not the purple, but the *man.*

Some time when our finances allow of it, we hope to place a copy of this beautiful picture beside the one we now own of young Newman of Anglican days, by Richmond.

D. J. Scannell-O'Neill.

Saint Philip Neri's Day, 1903.

THE PRO-ROMAN PROPAGANDA.

To the Editor of The Living Church:

IF IT is not too late, I should like to say some words in reference to the article in The Living Church for May 9th. I must thank you at the outset for your kind expressions, although, of course, I quite understand how strongly you repudiate my position. Meantime there are one or two aspects of this controversy that may easily be lost sight of.

1. First, I have nowhere said that I personally accept the dogma of Papal Infallibility, although I have done my best to say what the dogma of Papal Infallibility is. In my second edition I have drawn out the distinction thus:

"There are two questions that may be asked in reference to these difficulties: 1st, What is the truth about this doctrine? 2nd, Is this doctrine true? And it is only the former of these questions that I am proposing to myself in this chapter" (Second Edition, p. 187).

2. The position in my essay is that Rome cannot formally change: that is, for instance, that for her to repudiate Papal Infallibility would be for her to commit suicide; and therefore it is unscientific in a great question of this kind to demand from one side what you know in your heart it cannot grant. It is possible in the abstract that Rome might cease to exist, but to cease to exist is not to change, but to disappear.

3. This apparently leaves the enterprise of Reunion in a hopeless case. But not so really, because two-thirds at least of our Anglican friends assume that they know what Rome is, whereas that is precisely what they do not know. How many Anglicans here and now, without a book of reference, will undertake an adequate explanation of Papal Infallibility: its meaning and history? The dogma of the Immaculate Conception: its relation to Primitive Teaching? "Indulgences?—papers to be sent to the Pope for correction?

An Anglican says: "While Rome is what she is, reunion is impossible"; you ask him what she is, and he confesses he does not know.

4. Furthermore, while it is true that Rome cannot formally change, is it not equally true that Anglicanism cannot help changing? In the interesting paper by the Bishop of Fond du Lac, for instance, there is the old assumption that it is only the later Tractarians that have been naughty. But wasn't Keble attacked, and Pusey suspended, and Newman "tried"?

5. I am not an historical scholar, but I think eventually no one with a reputation to lose will dispute the following positions:

(1) The Primacy of the Bishop of Rome is a formally acknowledged fact within the compass of the Primitive Church. In 1869 Pusey said: "No one who knows anything of Christian antiquity, can doubt of the Primacy of the Roman See. . . . . The question is, what that Primacy involves" (*"Is Healthful Reunion Impossible?"* p. 158). Would Pusey have said that in 1839? The Anglican Church changes.

(2) From A. D. 597, when Augustine came over, to 1534, there never was the faintest doubt in England that the Pope was the Supreme Head in Spirituals. The evidence here is unmistakable, and in some aspects of it, overwhelming. He was so to start with, and he remained so for 900 years.

(3) Last, but not least, men are too apt to forget that just as new light is thrown upon the old learning in regard to Biblical criticism, and consequently circumstances alter cases; so a flood of light has been and is being thrown upon the Reformation period.

In conclusion, I certainly do hold it as an opinion, that the Pope is Primate of Christendom *de jure divino;* that is, I believe that the Primitive Church, to which Anglicanism appeals, plainly declares in favor of this position. I wait for this to be refuted or verified by men who are scholars, which I am not. Hence my book is styled "An Essay towards . . . ."

As for the Thirty-nine Articles, assuming that they contradict this position—I am not yet convinced that they do—all that happens is a contradiction between one part of Anglican teaching and another, for which I am not responsible.

In that case, are the Thirty-nine Articles—devised and executed in one small portion of Christendom, never submitted to the Church at large, and formally repudiated by the Eastern as well as the rest of the Western Church—are the Thirty-nine Articles to be allowed to contradict a General Council, accepted by Christians everywhere, *e.g.,* Chalcedon, A. D. 51?

You are right in saying there is no conspiracy: I have never seen Fr. Paul James or Mr. Lloyd. After writing my essay, I found that they had been thinking the same thoughts as myself; and they wrote to tell me so.

With many apologies for trespassing upon your valuable space,

Spencer Jones.

Mortin-in-Marsh, England, May 21st.

P.S.—I think you will find that our Roman brethren, while believing in Papal Infallibility, also declare that the Bull condemning Anglican Orders is not to be understood as proceeding from that infallibility.

[We append a footnote, not to continue this discussion, but merely to inquire how our Roman friends know that the Papal bull on Anglican Orders was not *ex cathedra,* and therefore infallibly true? And, contrariwise, how they would discover it if it were? And why Infallibility should not be exercised in pronouncing on so weighty a question, with such momentous issues involved, when the question was being determined? Surely, if the Pope had the opportunity of being infallibly accurate, and in spite of that opportunity, deliberately refused to avail himself of it in so important a matter that was under his consideration, so that his refusal has led him to make a finding that—Mr. Spencer Jones will agree with us—is directly contrary to the facts, there is here an additional reason why Churches now outside so dangerous a jurisdiction should remain outside. And the question of fact as to Papal Infallibility which Mr. Spencer Jones waives, is the central, most important point at issue, and cannot reasonably be waived. No considerations as to the ancient Primacy are germane until the later issues of Supremacy and Infallibility are met.—Editor L. C.]

A DEFENSE OF THE EMERSONIAN PHILOSOPHY.

To the Editor of The Living Church:

AN ARTICLE in the current LIVING CHURCH characterizes the recent commemoration of the Emerson centenary as semi-sacred and un-Christian.

The terms seem to me scarcely correct. Granted that the adherents of his philosophy have in their enthusiasm rather exceeded the limits of rationality, a thing he would have deplored were he physically present among us, does our reverence for his mentality, for the ennobling and encouraging views of life which he has opened for us, deserve such a severe scoring as to be termed "un-Christian"?

Emerson has been universally, almost, recognized as the exponent of Transcendentalism, and in attempting to render a defense of his philosophy it becomes necessary to speak of the principles of what has also been known as the "Concord School of Philosophy."

Briefly stated it is this:

"A doctrine of the supremacy of the soul and the ideality of the material world." "For it makes the visible an expression or language of the invisible. Nature is the Word of Spirit." "The sensible world is Spirit in magnitude, outspread before the senses for their analysis, but whose synthesis is the Soul herself, whose prothesis is God. Matter is but the confine of Spirit, limning her to sense."

"For of the soul, the body form doth take,
For soul is form and doth the body make."

This phase of thought, as is also true of the Unitarian philosophy, was directly due to the agnostic, almost atheistic tendency which was the reaction from the excessive and gloomy strictness of the Puritans.

"We need what genius is unconsciously seeking, and by some daring generalization of the universe shall assuredly discover, a spiritual calculus, a *novum organon*, whereby Nature shall be defined in the soul, the soul in God, matter in spirit, polarity resolved into unity; and that power which pulsates in all life, animates and builds all organizations, shall manifest itself as one universal deific energy, present alike at the outskirts and centre of the universe, whose centre and circumference are one; omniscient, omnipresent, omnipotent, self-subsisting, uncontained yet containing all things in the unbroken synthesis of its being."

What is man? A body (nature) and a soul (God). What is Christ? God and nature combined; only in Him the God was predominant, while in us, likewise sons of God, it is weakened by our lack of will-power to make it predominant.

In every birth the Incarnation is renewed for us and we stand in awe of the mystery. Philosophy alone cannot satisfy us, and there are some who must have both philosophy and religion.

Religion and its outward sign, Church Ritual, is primarily for the Mystic. To such a soul, beauty is enhanced by gleaming altars and solemn music, by glorious lights and sweet-smelling incense, but a Mystic also feels elevation of soul under the trees where the pungent odor of pine is the only incense, or by the sea with the swelling diapason of winds and waves for the solemn organ-strains. These appeals to the senses are for those who cannot readily enter in without the evidences of reason and the things of beauty, but Emerson invites both, and the result is a mystic philosophy whereby the student finds his powers of perception and absorption into the Infinite greatly increased.

The Testament teaches Love Infinite with a sense of healing; Emerson's words teach calmness and the healing which flows from Nature.

What difference does it make whether one calls God the "Over-Soul," or "God," which is merely "good" with one vowel left out?

If one is to accept Christ at all it must be with a realization of His dual nature; God and Man. Here lies Emerson's weak point. He saw in Him man alone, a very true, perfect man; and God only in so far as He possessed strength of soul in a greater degree than any previous prophet.

What is "Christian"? A follower of Christ; a follower in *deed*, not merely in word.

"Not everyone who saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven, *but he that doeth the will of My Father which is in heaven.*" "Love the Lord thy God with all thy heart and thy neighbor as thyself."

What is this but the "Fatherhood of God and the Brotherhood of Man?"—the broad, true Christianity. When did Emerson ever go contrary to these doctrines? I cannot recall an instance. Was not, then, he a Christian in the deepest, broadest sense of the term? Far more Christian than some members of the Catholic Church have been in past ages, and than are the representatives of one particular branch to-day, persecuting as they have been only recently, blessed, too, by a Bishop before the massacre, horrible almost beyond conception, in Russia!

Mr. Winslow and I are dear friends; the union is of long-standing and not the less close that we dare to speak to each other the "truth soul to soul." On this subject we have long agreed to disagree—through necessity; but since he has publicly animadverted Emerson's philosophy, I as publicly try to defend it; for his was a master-soul, and we, his adherents, can but bear witness to the power of his life and character and teachings.

"His tongue was formed to music,
And his hand was armed with skill;
His face was the mould of beauty,
And his heart the throne of will."

NOTE:—For an explanation of God as Nature, see the exposition of the esoteric philosophy underlying the Athanasian Creed in *Memoir of Bronson Alcott*, by F. B. Sanborn, page 559. There an excellent reading of the term *Filioque* is given whereby the origin of the *Logos* and genesis is shown.

LUISITA SCUDDER BLANCHARD.

THE NEED OF THE CATHOLIC NAME.

To the Editor of The Living Church:

INASMUCH as everybody seems to have a word to say on the matter of the proposed change of title of the Church in this country, I would like to add to the discussion a few considerations in favor of the title American Catholic, as a substitute to the present most unfortunate designation Protestant Episcopal.

It is apparent to any man of ordinary intellect that the Church in this country has a great work to accomplish. There has come within the last twenty years an almost total and absolute collapse of Protestantism. Whatever it once was, it now stands for nothing but a negation of the Papacy. It is not even in opposition to Rome. For all the moral power it possesses it might almost as well cease to exist. If the American people are to be anything positive in religion; if they are to possess the Catholic Faith, it is evident that Protestantism cannot be relied on to do the work of moulding their faith or of retaining them in the ways of religion and righteousness. Therefore the Church, which has the Catholic Orthodox Faith and the power of God in her, must.

This country is not now Anglo-Saxon. Though we have compelled the foreigners to speak our language, to wear our clothes, and to live according to our laws, the great tide of immigration has changed the character of the population, even without the falling birth rate among the original inhabitants. We cannot ask the Irish, French, Germans, and Swedes to be Englishmen. We cannot ask the Poles, Italians, Spaniards, Bohemians, and Greeks to be Protestant Episcopalians. We can, however, ask them to be American Catholics, even as we expect them to be American citizens. If the Church is able to appreciate her duty and her opportunity, she will become the greatest moral and intellectual force in the Republic. She will mould all the present diverse elements of the population into a great harmonious whole, and eventually produce a real American people.

All who are acquainted with history and the present political and ecclesiastical situation in this country, will agree that the present (viewed as a mere practical question) is the time to change the name of the Church. Those who oppose, either that this is not the time, or that any change is inadvisable, are merely blocking the progress of the Church, playing into the hands of Rome, and delaying the re-union of the Christian Church, for which we all pray so earnestly. We should work as we pray; not pray one thing and vote the other. The Protestant Episcopal Church appears to the majority outside her communion as a sect, a schism from Rome, and the Catholic position and creed of the Church are obscured. The American Catholic Church would unite all the people of the different sections of the country with a common faith and a common interest, and make of the Republic a living and indestructible fact, as the Church of England welded the seven petty kingdoms into one mighty monarchy, which has given law to the four quarters of the globe. Is it too much to ask of the Bishops and clergy of the Church, if not of the leading men among the laity, that they take a statesmanlike position on this question? If they cannot act as statesmen, then let them at least look the situation over as practical politicians and try to work

out a victory for their Church, as they would for their party in a national election.

Under her proper title the Church would be able to restore discipline among her own members, raise the moral tone of the people, and do something toward settling the questions of marriage, divorce, family life, and "race suicide," which at present engage the attention and anxious solicitude of the most enlightened and patriotic minds in the country.

I trust you will pardon the length of this letter, but it is impossible to get the full grasp of this question in a few lines.

Hoping these few considerations may be of use, I remain,

Very respectfully,

Chicago, June 3, 1903. Samuel T. Baker.

THE VOTING ON THE NAME.

To the Editor of The Living Church:

THE votes of many of the Eastern Dioceses would seem to indicate that a large majority, even of the clergy, was opposed to a change of the name of the Church. But such is not really the case. The vote only proves that those who oppose a change have outgeneralled those favoring it. In nearly every case the resolutions voted upon contained a saving clause, "It is not expedient at this time," or similar words. This betrayed many favoring a change to vote with those opposed.

If the committee of the General Convention had asked: Do you favor a change of name? If so when? and what? the votes on the first part of the question would have been different from what now appears. If the committee draws the conclusion that there is an overwhelming opposition to a change, it will err. It is not too late to ask the conventions and councils of 1904 the question in another form, and thus obtain the real mind of the Church. At present all we can infer is, that it is inexpedient at this time to change. But I believe the Church largely favors a change at some future time, after a campaign of education, and at some future General Convention.

Alexander C. Haverstick.

THE NEW WOMAN.

The following satire on the modern woman was written by Mrs. J. B. Smith and read at a recent meeting of the Marshall, Minn., Women's Club.

"Make not my Father's house a house of merchandise" (St. John ii. 16.)

O Lord, I come to Thee in prayer once more;
But partdon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tikets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down:
I've baked a pot of beans for Wednesday's spree,
An old-time supper it's going to be;
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes;
My children roam the streets from morn till night;
I have no time to teach them to do right;
But Thou, O Lord, considering all my cares,
Wilt count them righteous, also heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to partonize
The men who in our programme advertise;
Because I've chased these merchants till the hid
Whene'er they saw me coming—yes they did.
Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent;
May our whist club be to our service blest,
The dancing party, gayer than the rest;
And when Thou hast bestowed these blessings, then
We Pray that Thou wilt bless our souls. *Amen.*

Prizes have for several years been offered for the best essays by children on subjects set the Society for the Prevention of Cruelty to Animals. In 1893, in answer to the question, "What passages in Holy Scripture bear upon cruelty to animals?" one boy said, "Cruel people often cut dogs' tails and ears, but the Bible says, 'Those whom God hath joined together, let no man put asunder.'" Another boy, in reply to the question, "Why should you be kind to animals?" said, "If you are very kind to a dog he will follow you to the grave at your funeral."—*Bishop How.*

JOHN WESLEY.

By Roland Ringwalt.

TWO hundred years ago John Wesley was born, and his life extended over nearly the whole of the eighteenth century. He was grown to manhood before Washington was born, and he did not die until after Washington had become President of the new republic. Wesley was old enough to feel a boy's interest in the Stuart uprising of 1715, he was in his prime at the outbreak of the '45, he was more than old enough to have been Sir Walter Scott's grandfather. He outlived Hume, Voltaire, Johnson, Adam Smith, and Franklin. John Wesley was a devout and thoughtful boy at the time of Bishop Ken's death, he first worshipped and then assailed William Law, he lived many years after the departure of the saintly Bishops, Joseph Butler and George Berkeley. He was generous in his admiration of Swift's sermon on the Trinity, and what is more surprising he admired Brooke's novel, *The Fool of Quality*. Fielding, Pope, and Gray had left the world long before John Wesley had ceased his labors. To have been a famous tutor at Oxford, a zealous missionary in the American wilds, a philanthropist of the truest type, a preacher who could hold the fellows of the universities and the colliers at the mouth of the pit, a poet of decided merit, a scholar who kept his grasp of the classics and learned something new every day, a pioneer in cheap books and educational reform—to have been all this is to have lived several strenuous lives, and not one of the claims put forth for Wesley can be disputed. If he had surrendered himself to Latin and Greek he might have rivalled Bentley; if he had given himself up to conversation he might have come near to Johnson; if he had spent his life gathering miscellaneous knowledge he might have been the equal of Gray.

JOHN WESLEY, AGED SIXTY-THREE
From a scarce print by Bland, published in year 1765 and approved by Mr. Wesley
From "The Heart of John Wesley's Journal."
Published by the Fleming H. Revell Company.

It is a life to be viewed with wonder. The strange little figure meets us everywhere, and the man who looked as if he were frail clay proved himself almost iron. A long sea voyage, with all its inconveniences, never interrupted his studies, and

he only left his books to pray with the sick or to comfort those in trouble. If he was drenched by a heavy shower, or caught in a snow storm, or pelted by a mob, the physical annoyance never seemed to cause any nervous distraction. He could bear any or all the discomforts of eighteenth century travel (discomforts of which the old novelists made many a chapter), and the next morning's five o'clock sermon was as clear and logical as if he had been free from all disturbing influences. With the cares of all the Methodist societies upon him, with feuds within the ranks and controversies outside, he could throw off all these frets and live in an intellectual world of his own. There might have been trouble at the last meeting, and there might be trouble ahead, but Mr. Wesley forgot all such matters. When he threw the reins on his horse's neck, and rode on with a book before him, he was as much at his ease as Johnson when he sat in the big chair at the Mitre. Wesley saved himself many a heartache, and gave the world many a good sermon because he could read in the saddle. A history led him back to the past, or a philosopher drew him away from wrangling brethren, or a poem was as music to his soul. To think of Wesley's constant mental activity is more stimulating than even the best letters in Hamerton's *Intellectual Life*.

Eccentric actions now and then marked Wesley's career, and some of his oddities delighted the gossips. His Georgia love affair, involving a sudden breaking off of the match, a very sudden marriage of the lady to someone else, a quarrel between Wesley and his former sweetheart, and excommunication of her by him, a libel suit with ten separate bills against the Reverend John Wesley, and other incidents, gave the colony a subject of discourse, and the most absurd versions of the story were told in England. But there can be no doubt that Wesley was indiscreet. His later life shows a remarkable credulity. He firmly believed vain and silly women to be as devout as himself, he answered their ridiculous letters, he paid them a degree of attention which they never merited, and which naturally offended an irritable, half-crazy woman, such as John Wesley's wife. An unhappy marriage of thirty years, with continued disputes and repeated separations might have displayed the grotesque as well as the horrible. Wesley, however, could pass through all this, and yet retain the dignity which only lofty intellects and still loftier characters can reach, far less, hold.

With all his joy in preaching and his aptitude for seizing the opportunities that make the great preacher, Wesley never became intoxicated with his own eloquence. Both his parents had been reared in Nonconformity, had seen the grave error of putting sermons above prayers, and had early in life followed the more excellent way of the Church of England. John Wesley did not forget their teaching, and the glorious system of Epistle and Gospel, Litany and Collect, the spiritual treasure-house of the Prayer Book meant a great deal to a man who had been a devout communicant since he was eight years of age. From the excitement so natural to great throngs, Wesley turned to the quiet, reverent services his mother used to read to the farm hands at Epworth. It delighted him to meet earnest clergymen who every Lord's Day celebrated the Sacrament our Lord ordained; and his journal records his pleasure at being with friends who observed Christmastide by offering the Eucharistic memorial on Christmas Day and throughout the octave. His zeal for the Church's method of teaching, for her holy days, and for the traditions of a historic past, brought down on him the abuse of violent Dissenters; and set a noble example to the clergymen who could always find a day for the hounds and a night for the card table.

It would be impossible to consider Wesley's life without facing the great error of sending his superintendent to this country, and thereby bringing on the separation he had always opposed. Charles Wesley broadly hinted that his brother's reason was tottering. But the staunchest Churchman ought to consider that Wesley has had severe and even unjust censure dealt out to him. The Church of England, buttressed by State protection and fettered by State bands, was more inclined to look at the Jacobite politics of the poor little Scottish Episcopal Church than to help it out of its troubles. Wesley knew how, long before the Revolution, Butler, Secker, Swift and a host of others had striven to secure a Bishop for the colonies. Every attempt had failed, and John Adams tells us that the very possibility of an American Bishop was among the leading causes of the Revolution. The Churchmen of Virginia were hostile to the plan, the ministry at home talked and postponed, but did nothing. Wesley knew more than we do about Berkeley's magnificent dream, and how the dream faded. The Revolution seemed to put America and England farther away than ever, the hope of securing the Episcopate seemed out of the question, and John Wesley discarded the Apostolic succession, as William White thought of doing. White lived to become a Bishop, and his suggestion is pardoned by many who blame Wesley. Both were good, earnest, and conscientious men ; but White had not Wesley's fiery zeal, nor had he the temptations which urged Wesley on to his course. Wesley's protests against separation, and his various signs of uneasiness show that he was not satisfied with his own action. Yet in assuming that a presbyter might ordain he had only taken the ground of a number of Anglican and Roman divines. He was blamed because he acted, and, right or wrong, John Wesley rarely thought without acting.

Men who had lived like brutes, underpaid, over-worked, and untaught, learned from Wesley that they had minds and souls. The cheap text books, the night schools, the free libraries, and the lecture courses of later years, owe much to him. Gray sighed for those who had passed away in ignorance, because—

> "Knowledge to their eyes her ample page
> Rich with the spoils of time did ne'er unroll."

Wesley tried to unroll the page, and threw into his grammars and biographies the same energy he had once shown in teaching Greek and logic to his pupils at Oxford. The difficulties that stood in Wesley's path called for the faith that moves mountains, and two generations after his death the prejudices against common schools were still powerful.

When France was swept by the fires of the revolution, England remained a land of quiet farms and busy workshops, of homes and schools and churches. There were signs of unrest, wild harangues, grievances among the poor, mutinies at sea, many ugly clouds in the sky, but England was saved from the horrors that France endured. No man in the kingdom, not even Pitt, the great minister of State; not St. Vincent, the stern admiral who suppressed gathering mutinies, did so much to preserve peace as John Wesley. It was under his teaching that Cornish smugglers had become honest tax-payers, that drunkards had left the gin shop, that neglected outcasts had become God-fearing citizens. Soldiers laughed at the praying recruits who had listened to Wesley's sermons, but they learned to respect their devout comrades. Nelson praised the seamen who passed the bottle but who never dodged the shot of the enemy.

For more than fifty years John Wesley had spent his time, his strength, his talents for the people of England, and in the awful days of the French Revolution some of the seed brought forth an hundred fold.

THE HOME FOR LOST AND STARVING DOGS, LONDON.

MR. P. M. THORNTON, M.P., presided (in the uavoidable absence of the Duke of Portland, President) over the forty-second annual meeting of the Home for Lost and Starving Dogs, at Battersea and Hackbridge, Surrey, held at the St. James Restaurant, Piccadilly. The committee, in their report, stated that the work of the Home had been carried on most successfully during the past year. A total of 24,261 dogs had been reached, compared with 21,391 in the previous year. Homes had been found for 3,840 dogs at the Battersea Home, a falling off from the previous year, when 4,039 were provided for. The committee were, however, gratified to be able to state that the number of dogs sold at the Hackbridge Home, though small, was steadily increasing. The chief object of the society being to return lost dogs to their owners, it was satisfactory to note that the number claimed last year was 1,611. There had been an appreciable number of cats brought to the Home, the number of inmates having reached 588, an increase of 102 on the previous year. The number of cats brought for care to be taken of them during the temporary absence from home of their owners had been exactly the same as that of the previous year, namely, 203. The humane and painless method of destroying life in the new lethal chamber was greatly appreciated by the public. During 1893 only 482 animals of private persons were brought to be killed, but that number had increased to 1,710 last year.

In moving the adoption of the report, the chairman said the work which the Home did, from the humane point of view alone, could not be over estimated, and it was extremely gratifying to find its usefulness recognized not only by members of the Royal Family, and wealthy and philanthropic persons, but by the public at large (applause). It was through a wish expressed by the late Queen Victoria that all stray dogs were kept several days before being destroyed (hear, hear), and they must be grateful for the fact that the King and Queen Alexandra were both patrons of the Home. In conclusion, he urgently appealed for additional subscriptions and donations. Mr. Colam seconded the adoption of the report, which was unanimously approved.—*Church Bells.*

Literary

Religious.

The Position of the Laity in the Church. By Alfred Barry, D.D., D.C.L. New York: E. P. Dutton & Co. Price, $1.00 net.

This volume of the Church Outlook series is marked by the learning and lucidity which always characterize Bishop Barry's work, as well as by sound judgment and a sober historical spirit. It should become the standard authority on the important subject of which it treats. The writer traces the various causes which in the early mediæval and feudal periods restricted the status of the faithful laity, and shows how the sixteenth century movements in the West were largely directed (not always too wisely) towards restoring their lost position. Of special interest are the chapters dealing with the action taken on the matter in various parts of the Anglican Communion and the value of the precedents thus established for the guidance of the Church in England in her struggles towards wise measures of Church Reform. A very instructive parallel is drawn between the two main features which mark our highest ideals of civil government, viz., "simplicity of law" on the one side and "representative government" on the other, and "that balance of authority and freedom" which is a distinguishing characteristic of the Anglican Communion. Notwithstanding many anomalies and hindrances which beset our present measure of realization of so high an ideal, the Bishop rightly says: "These things are but a slight price to pay for that harmony of authority and freedom, which accords with human nature, and is (be it said with reverence) the principle of God's own dealing with it. The evils, after all, lie chiefly on the surface; below them the heart of things is strong and true." American and Colonial experience undoubtedly show that lay action under constitutional safeguards is rather a conservative force than otherwise. Such conservatism, however, may easily be overdone, and if needed and reasonable progress is not thereby to be hindered it is clear that our thoughtful laymen need to have clearly brought before them the special responsibilities which their position entails upon them. The present volume may be usefully studied by all laymen from this point of view. C. W. E. B.

The Messages of Israel's Lawgivers. By Charles Foster Kent, Ph.D. New York: Charles Scribner's Sons.

The legislation of the Old Testament as it is scattered through the several books of the Pentateuch is here usefully classified and compared. The arrangement of the material under convenient heads enables the reader easily to group the various references to any particular subject or group of related subjects. A complete summary of all these enactments similarly arranged follows. The whole forms a complete guide to the study of this important subject. The author laments "the prevailing neglect of the Old Testament laws." We have no doubt that any one who is encouraged by the aids here given to make a fresh study of the subject will gain a new and vivid sense of the substantial unity of the whole legislation, whether found in the codes which Dr. Kent designates as "Primitive," "Deuteronomic," or "Priestly." Undoubtedly critical scholars have not always been sufficiently careful to emphasize (amidst subordinate differentia of form or development) this substantial unity of moral and religious standpoint which alone gives to this legislation its practical value and makes it the necessary foundation for the precepts of the Gospel. When a sounder standpoint is gained on this vital matter we may look for the renewed study of these laws which Dr. Kent desiderates. We should not then find (to take a typical example), the supreme authority of that which our Lord designated without limitation as the great commandment, minimized because it is first given in Leviticus. Interspersed through the book are a series of monographs on the critical estimate of the origin, date, authorship, etc., of the various laws and groups of laws. We cannot but think that this matter (much of which is quite disputable) might with advantage to the general reader have been somewhat curtailed. Critical scholars are already in possession of this material in larger works, whilst others have little opportunity for testing the grounds for the conclusions here necessarily given in brief and compendious summary. C. W. E. B.

The Temple Bible: The First and Second Books of the Maccabees. Edited by W. Fairweather, M.A. Philadelphia: J. B. Lippincott Co. Price, 60 cents.

The second volume of the Apocrypha is fully equal to the rest of the series. The introduction is clear and instructive and the notes, while brief, are to the point.

The illustration is from Ciseir's painting in the Church of Santa Felicita, Florence, representing "The Slaughter of the Seven Martyr Children and Their Mother."

Miscellaneous.

The Turk and His Lost Provinces. By William E. Curtis. Chicago: Fleming H. Revell Company. Price, $2.00 net.

Mr. Curtis is the popular correspondent of the Chicago *Record-Herald*, and in pursuit of his professional duties has visited and written up nearly every country in the world. In 1901 he "interviewed" the Balkan states, and his letters describing those countries have been gathered and issued under the above title. The volume is timely, now that the attention of the world is attracted to the troubles and tragedies which surround the Turk. The kidnapping of Miss Stone is the subject of one interesting chapter. Education, religion, politics, industries, domestic habits, all phases of life are graphically described.

The Flower Beautiful. By Clarence Moores Weed. Sixty illustrations, with decorative cover. Boston and New York: Houghton, Mifflin & Co. Price, $2.50 net.

The decorative arrangement of flowers is the subject of Mr. Weed's charming book, and his treatment of it is thoroughly artistic and helpful. By the suggestion of a few simple principles he opens the way for every intelligent reader to place these most beautiful products of the field and garden in the most attractive light, preserving instead of confusing their charm of form and color. The cover design of rhododendrons attracts one to the book, at first sight, and the turning of every leaf brings a fresh delight. Everyone has, or might have, opportunity for brightening home or room with flowers, and therefore everyone would find something of value and interest in this book. It is attractive from beginning to end.

Haydn. By J. Cuthbert Hadden. With illustrations. New York: E. P. Dutton & Co. Price, $1.25.

An interesting portrait faces the title-page of this very interesting book. Following a very good biography, which fills about two-thirds of the volume, we have a chapter on "Haydn, the Man," and one on "Haydn, the composer," both thoroughly enjoyable. It is a comfort to common mortals to know that the composer of "The Creation" was fond of good cheese and sausage; and that the immortal Oratorio was the product of a genuine religious fervor. "I was never so pious," he says, "as when composing 'The Creation.' Before I sat down to the pianoforte I prayed to God with earnestness that He would enable me to praise Him worthily." There is an Appendix, with Bibliography and Letters, and an Index. The volume is one of a series on "The Master Musicians."

Old Plate: its Makers and Marks. By J. H. Buck. With numerous illustrations. New York: The Gorham Manufacturing Co.

This is a volume of interest to those who love things because they are old or historic. It descibes the silver—domestic, official, and ecclesiastical—that has come down from early days in this country, and perpetuates many a quaint inscription and historic recollection in by-paths of knowledge. The history of the earlier silversmiths of America, of whom the Gorhams were prominent, is very interesting. We have also read with especial interest, the descriptions of the Communion plate of many of our own historic parishes.

Maria Stuart. By Friederich Schiller. Edited with Introduction and Notes. By Carl Edgar Eggert, Ph.D. Chicago: Scott, Foresman & Co.

The present volume of the Lake German Classics is but part of the publishers' larger plan to give to students a series of classics which shall comprise "a connected and systematic account of German literature, from the beginning of the eighteenth century to the near present." This, with five other volumes, will constitute "a course book of modern German literature." The general introduction, in each, is the work of Prof. J. T. Nollen. The chapter given here is devoted to "The Storm and Stress Period" and to "The New Humanism." The text of the drama is preceded by a sketch of Schiller's life, and a fair-minded, able account of Mary Stuart. The new Imperial Orthography is used. There are notes and biographical hints appended, the whole forming an excellent text-book for the study of Schiller's fascinating, finished tragedy, and of an enigmatic historical personage.

The Private Life of the Romans. By Harold Whetstone Johnston. Chicago: Scott, Foresman & Co.

This book gives information as to a phase of history hardest of all to determine. It is notorious that the common things of the every-day life of a people are the most difficult to discover after the people have passed away. Professor Johnston has gathered much material relating to that interesting phase of the history of old Rome, and has here presented it in concise and convenient form.

The Spoils of Empire. A Romance of the Old World and the New. By Francis Newton Thorpe. Illustrated by Frank B. Masters. Boston: Little, Brown & Co. Price, $1.50.

This is a romance of the Conquest of Mexico by Hernando Cortez. Juan Fonseca Estoral joins the expedition under Christoral de Tapia, and falls in love with the daughter of Montezuma, Italhua,

or Dorothea. He has many exciting adventures, but at last returns with her to Spain and receives many honors, only to fall into the hands of the Inquisition at last. The story is interesting and even exciting. The sad ending is rather an unfortunate variation from the ordinary type of romances.

A General History of Commerce. By W. C. Webster, New York University. Illustrated. Boston: Ginn & Company. Mailing price, $1.55.

As a supplement to history and geography, and for side reading in Economics, Dr. Webster's survey of the commercial development of the world is admirable. Men in commercial life ought to take a special interest in this subject, and find pleasure and profit in tracing the history of trade and its relations to civilization. Maps, illustrations, and index add to the attractiveness and value of this excellent book.

Summer Joys in Idleness. By Katherine H. McDonald Jackson. Boston: The Gorham Press.

It is a pleasure to welcome this first book of a new Canadian poet, Mrs. Jackson. The contents of the modest volume include 21 poems, intended for older readers, and 18 "Sleepy Time Songs," as their author terms them. Charming bits of verse all, about the "Dream Rabbit," the "Wishing Bird," "The Fairies' Spinning," and such delightful subjects that some people never see nor hear of. "A June Idyll" is the most considerable poem in the book, longer, too, than all but two others. All will command the interest of readers of verse.

Sarah Suldon. A Woman who had Her Way. By Orne Agnus. Illustrated. Boston: Little, Brown & Co. Price, $1.50.

The author has worked a new vein which has seldom before been exploited—that of making a poor girl a heroine. Sarah develops in spite of difficulties and grows on the reader's interest as she increases her own value. Sheer strenuousity and honesty seem to be her greatest qualities, which win the prizes she sets out to win. The humor of the country folk in the rural community which gives birth to the heroine is excellent. The dialogue is clever and witty. The book is restful and original.

His Daughter First. By Arthur Sherburne Hardy. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

After a silence of several years, Mr. Hardy is very welcome. One is led to expect a greater story than any of the preceding in this later effort, by reason of the greater experience and deeper knowledge the author must have gained in the intervening time. Nor will the reader be disappointed. The story has already run as a serial in the *Atlantic.* This alone will give it an unusually good advertisement, for the editors of that magazine are critical, and the author whose manuscript passes the strict censorship of its readers has already a large audience. The new book has to do with things contemporaneous in Greater New York. Matters of money mix and disturb matters of love. Sentiment prevails now and again and often goes down for matters money-flavored. The ending will be liked by some and will fail to please other few, but the book is wholesome and strong.

The Mystery of Murray Davenport. A Story of New York at the Present Day. By Robert Neilson Stephens. Illustrated by H. C. Edwards. Boston: L. C. Page & Co. Price, $1.50.

We remember Mr. Stephens as a portrayer of other century customs, morals, and types, rather than contemporaneous, but none the less has he adapted his pen to modern pictures, and the relation of a story that perhaps might happen in this twentieth century. It is a little premature, or is it phophetic of what may be commonplace to our neighbors in the century after this?

Granting then the possibilities of that new character, Mr Turl, we are prepared quite to enjoy mystery. Surely a new laid plot has occurred to Mr. Stephens, and he has worked it out with no little illusion and verisimilitude. His pictures of New York life and living will be easily recognized, and one quite enjoys visiting with so good and competent a guide, the Bohemian clubs, the homes of a certain class of good citizens, the wharves and smaller streets of the great city.

Mr. Stephens has no small clientage and we surmise this, his latest effort, will increase its numbers not a little.

MESSRS. E. P. DUTTON & CO. announce that they have completed arrangements by which they will become the exclusive American agents of Messrs. George Routledge & Sons of London. During the last year the Routledge firm has undergone a complete reorganization and will continue its work with increased facilities.

THE Sunday School Commission of the Diocese of California has issued, under the title *A Comparative Study of Sunday School Curricula,* the papers on that subject from the pen of the Rev. William Walter Smith, M.A., M.D., Secretary of the Sunday School Commission, Diocese of New York, which appeared in THE LIVING CHURCH some time since, and which were intended to codify the study appropriate to Sunday Schools. The pamphlet is sold at 5 cents, and may be obtained of the Secretary, the Rev. Marden D. Wilson, 304 South Second St., San Jose, California.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER II.

LITTLE COUSINS.

A WEEK after the interview between Mr. Lindsay and his son, found the two little cousins walking out Notre Dame Street past the Gray Nunnery in the direction of Mount Royal, where the old cemetery and the city park still attract to the mountain side both visitor and resident of Montreal. The brilliant leaves formed a happy setting for their merry faces, as the two children ran gaily along, followed more demurely by the French *bonne* who attended the pretty Charlotte in her daily exercise, and from whom the child had quickly caught a certain mannerism of gesture and speech. Charlotte conversed as readily in French as in her mother tongue, the latter being a mixture of Scotch-English somewhat puzzling to the uninitiated ear.

Neill was deeply interested in exploring the walls of the Gray Nunnery, whose ramparts his daring spirit longed to scale and penetrate the veiled beyond; but Josephine interposed—

"Ma foi, enfant, thou canst not climb the wall. It is forbidden and the police comes even now—*voyez!"* pointing to a formidable figure emerging around the corner. Even the bold little Englishman quailed at the sight, but he walked courageously forward, pulling Charlotte after him, with an audible, "Don't be afraid, Charlie. I'll take care of you."

The terrible man was soon gone, and the children breathed more freely as they proceeded into the quiet cemetery. Cemeteries have a strange fascination for children, we know; it is only as we grow older, and follow one another of our friends to the silent death inn that we feel the terrible sadness of it all; to the children it is simply an unexplored country, whose unfamiliarity draws them irresistibly to its mysterious precincts. So Josephine may be forgiven—for Josephine was superstitious in addition to being grown up—if she tried to dissuade her charges from this dismal quarter to the City Park beyond, where the living pageant offered more attractions to her lively nature. But no! Charlie might be bribed with bonbons—not so Neill Morgan, who desired to visit places of historic interest beyond his years, as was indeed, his keen comprehension.

"Come, Charlie, you promised to follow me, *always.* Josephine can remain at the gate. I want to see that tall monument yonder; and where are your Graemes buried?—those that died over here. My father told me about some of them, and how good and brave they were. He said a Graeme was always true to his word, no matter if he died for it." The boy's eager face flushed, his dark eyes sparkled with the inspiration of his thoughts: he was a born hero-worshipper, this little Neill Morgan; for the fire of generations of noble lords and ladies smouldered in his young veins.

Charlotte became enthused with her companion's interest, and forgetting her timidity, led the way to an iron-railed enclosure within which were the graves of her maternal ancestry. One marble shaft was engraven with the names of the Graemes buried there, the dates and sunken mounds betokening long exit from the busy world. "Donald, Douglas, Ellen . . ." repeated Neill, gravely, as he read the time-worn inscriptions, peering through the open-work railing which was too tall for him to see over.

"What beautiful names the Scotch have, Charlie. I should be very proud of them, if I were you."

"But I am not Scotch, Neill. I am English, like you and my father. Douglas loves the Scotch, and he will talk by the hour if anyone will listen."

"Men should always love their mothers best, Charlie. I am glad I am like my mother, and I wish I could remember her—oh! so much!"

Charlie's responsive nature, affectionate if volatile, was touched, awed, at her boy cousin's grief, and she quickly drew him away.

"Come, Neill, Josephine calls, and she does not like to wait.

She will show us the beautiful park, where there are grand carriages and fine ladies and gentlemen driving about."

"We have carriages and fine ladies at home, Charlie," was the somewhat contemptuous reply; "but I want to see the park: this is a beautiful mountain—your Mount Royal; and maybe we'll see some more Indians, like those at the encampment—weren't they a jolly lot, those redskins?"

"There aren't Indians in the Park, often, Neill; but there—yes! there is mamma in a carriage, and she is beckoning to us."

The little ones ran forward in answer to a summons from Mrs. Lindsay. In her face we see the Scotch ancestry predominate, as in that of her son Douglas, who had alighted to assist the children into the vehicle, Josephine gladly accepting an hour's release from the surveillance of her charges. The October air was bracing; the skies clear; the earth, a mass of glowing color; and the children's faces reflected their joy. A pretty foil they made, seated side by side, Charlotte's fair complexion and sunny hair contrasting with her cousin's rich brunette coloring; and Douglas, whose countenance always lighted wonderfully when talking with his mother, was a fitting protector for those entrusted to his care.

"Aunt Ellen, this is pleasant, isn't it?" exclaimed Neill, "but—"

But what, Neill?" asked Mrs. Lindsay, smiling encouragingly into the child's dark eyes.

"It isn't very different from England, after all. I want to see the real Americans."

"You must visit the States some day, Neill. I have a brother living far away in Virginia: he went South for his health, years ago—dear Donald! I wonder when and where we shall meet again? He is getting an old man now. They say his home is like an old castle, on a mountain side; and he lives there quite alone."

"I should like to go there *very* much. Aunt Ellen, couldn't you take us to spend the day?"

Even little Charlotte joined in the laugh at Neill's expense; but Mrs. Lindsay replied, gently:

"It is a long, long journey to the Southland, my little nephew, across many rivers and through many mountain gorges such as you have never seen. We cannot take you to Virginia, but it may be we can visit the great Niagara Falls. Douglas can take you to that most wonderful spot in America."

Just then the carriage drove out of the park gateway in the direction of Sherbrooke Street. As they passed the convent Charlotte told how Neill had wanted to scale the high wall; and the little boy's heart was made happy by a promise to visit the convent in company with his Aunt Ellen, who knew the Sister Superior. The motherless boy seemed from the first to cling to his aunt's love. In reality he was but giving vent to a long pent-up affection. At home he had always been dependent upon Nurse Gray—a kind-hearted, but somewhat crusty woman of the middle class—seeing his father only for a short hour on those rare evenings when the busy M.P. could get a day free to spend at his country home, Morgan Terrace—and Guy, the older brother by ten years, had been even less of a companion for the shy country lad. Like Charlotte, Neill played alone, save for his pets—the white rabbits, the dogs, and his pony; for several years past, however, a governess had shared his solitude and directed his studies, finding in him a delightfully docile and apt pupil, much given to originality of word and action; and Miss Wilson was Neill's ideal of womanly perfection until he became acquainted with his Aunt Ellen, who took him to her heart in a motherly fashion which fascinated him at once.

He was very happy those few short weeks of his visit to the Lindsay home, and "Charlie," as he would call the seven-year-old maiden, thoroughly enjoyed his chaperonage.

"You know we're not own cousins, 'zactly, Charlie," he would say in his earnest fashion, "'cause my mother was Uncle Lindsay's half-sister, but we'll make believe we are own cousins, won't we?"

Charlotte did not understand the difference clearly, and would open her blue eyes in meek surprise, and say:

"But we *are* cousins, Neill; and we're both English, you know."

"To be English, really and truly, Charlie, you must live in England," said the boy with a lordly air. "Promise me you'll come to see Morgan Terrace when you're grown up, Charlie."

"And you'll show me the peacock?"

"Yes, and the pony, and all the other things. Oh me! I wish there wasn't such a big ocean between!"

"I'll be afraid to cross it!" said the little maid, promptly.

"No, you won't, Charlie, not if you go on the *Liverpool*. There's such a jolly captain, and he looks after the boys and girls—oh, I forgot! You won't be a little girl then. I'll tell you what I'll do!"

"What?" asked the little girl.

"I'll come for you. Say, Charlie, I wish you were a Graeme, truly I do."

"Why, Neill? I'd rather be a Lindsay."

"'Cause a Graeme never breaks a promise; and you might run away with somebody else before I come back."

"I solemn promise I won't, Neill, if you don't stay away too long," said the little girl, tossing her golden head mischievously.

The next day came Guy Morgan, the heir prospective of Morgan Terrace, and the family title. He was, as Neilson quaintly put it, "plain as a pipe-stem" in appearance, but a courteous enough young fellow who made friends quickly with his American relatives, quite taking to the quiet Douglas, who showed him around the city, and finally accompanied the brothers and Nurse Gray to their home-going steamer. The house seemed quieter than ever after the departure of the cousins, and especially was Neill's bright presence missed.

[*To be continued.*]

THE FOOD DIVINE.

The Church's Bell has ceased pealing;
The people have entered in;
The Saviour has bid them welcome
To cleanse their souls from all sin.
The Lights o'er the Holy Altar,
True symbols of Christ Divine,
With the shining Cross between them,
Surmount the Feast Sublime.

Fresh flowers, with their vernal beauty,
Bright frontal with pattern fair,
The snowy linen so spotless,
Now honor Christ's presence there.
The Priest o'er the Altar bendeth,
And his rich, clear voice is heard,
As he chants the Sacred Service,
As he speaks the Master's Word.

A little Bread on the Altar,
A little Wine in the Cup,
The food of our mortal bodies,
The simplest on which we sup.
The words of Christ's Consecration
Float o'er the Wine and the Bread;
O'er "the Sign of White" in the Paten;
In the Chalice, "the Sign of Red."

So human, yet so transcendant;
So simple, yet so sublime:
The Bread is the Body of Jesus;
The Wine is His Blood Divine.
Oh! Words of that Maundy Thursday,
Coming from far away
To bring us Good Friday's Victim,
In His Love's peculiar way!

A silence falls o'er the Chancel,
There is awe on each eager face,
For Christ, Who bled on Calvary,
Is present now in that place.
The Priest descends to the railing
Where sinners bow in prayer
To receive the Saviour's Blessing;
For our God Himself is there.

The heart of Christ and the Christian
Meet there by power divine.
Into His blessed keeping
Oh! Let us all resign.
Oh! Love that is true and lasting,
Forgiveness that never ends;
Oh! Hope, burning on forever;
When God to earth descends.

Christ's blessing is now delivered,
And into the world again
His faithful soldiers are hurried
For their struggle against sin.
Oh! Be ever with us, Jesu!
So help us to win the fight,
That when all our days are ended,
We have conquered by Thy might.

(Rev.) Wm. Walter Smith, M.D.

"Don't tell too much, and be careful to whom you tell anything at all."—*Cumberland Presbyterian.*

The Family Fireside

FINDING YOURSELF.

By Chester Wood.

ONE Sunday, just before the Sunday School service commenced, I was passing through one of the long halls of the parish house, and I noticed a little girl of six or seven years of age, who was looking in the doors of the different rooms. I said to her:

"Well, what are you trying to find?"

Her grave and honest answer was:

"I'm trying to find myself."

She really answered my question, but the way in which she did so was somewhat unusual and surprising, and I thought about it considerably afterward.

I thought, Isn't that just what we are all trying to do—to find ourselves? We may not realize it, but that is really what all the efforts of our life amount to in the end. It is the cause of all the systems of philosophy and religion that men have put forth in the world: We are always trying to find ourselves. We do it more or less ignorantly and blindly; we may be led by this and that guide; we may be more and more finding ourselves in all these efforts, or we may be more and more losing ourselves, our real selves, in them.

Like the little girl, we are ever going along the way, and looking into this door, and that door, trying to find a room where we may enter and "find ourselves."

Find ourselves where we desire to be; where we are secure, unafraid; with the feeling that comes only when we know that we are where we ought to be.

Do you know where you are, where you are going, or where you want to be?

Have you ever really found yourself?

These are vitally interesting and important questions.

Are you finding yourself, your real, true self? Or are you lost and wandering here and there, uncertain as to where you are, and where you are going, and where you desire to go?

The way in which you answer these questions decides whether your life is a joyful success, or a sorrowful failure.

What are you finding in life? Into what rooms of the hall of life are you seeking to enter? The light, clean, and sweet? Or the dark and vile?

The answer reveals how you are "finding yourself," and you never can be happy but when you are really trying to find your true self, and the Pattern of your real, true self is the Lord Jesus.

CARE OF THE HANDS.

Few people attach enough importance to the care of the hands. When it is remembered that the hand is offered in salutation to our friends, that it performs numbers of the most delicate offices at every moment of the day, that it touches many objects through which it may convey the germs of infection—when all these are considered, some idea of the importance that should attach to the care of them is realized.

A correspondent desires to know a method of caring for her hands. She says she has worked faithfully with them, but all to no purpose; that they are rough, hard, and dry, and that she really suffers with them. She cannot do fancy work, and they annoy her all the time.

I have studied along this line, have had the best of manicures in New York City and other cities, so as to be able to help my sister women if possible in the care of them at home. In this case I would advise if possible that the young girl go to a first-class manicure. One treatment would work wonders in her case, I think. Perfect cleanliness is the greatest adjunct to beauty and health of hands, but for all that, do not wash your hands too often. Washed seldom but thoroughly, they will keep in a far nicer condition.

First of all, hard water is fatal to a good skin; if you cannot get cistern water, or rain-water, get 5 cents' worth of Pacific Coast borax (or 10 cents' worth), keep on your washstand, and put a pinch in the water every time you wash your hands or face. It will not hurt a particle, is perfectly safe, and it whitens and softens the skin, as well as the water. Try not to wash your hands but once or twice a day. Wear loose gloves at night, but be very careful that they are clean inside and outside; otherwise the grease and dirt are absorbed by the heated glands.

Sarah Bernhardt's great beautifier for hands is equal parts of lemon and glycerine and a small quantity of borax; sweeten with violet.

The hands should be thoroughly washed at night before going to bed. The pores are thus left free and unclogged, and the health of the hand is preserved; but above all, the ends of the fingers should be so well washed and cared for that the skin remains entirely unbroken. Then the contamination of the day will be powerless to effect harm, as these dangers only come through the breaking of the skin about the nails.

Polishing the nails may serve for the occupation of idle people, but the busy woman will find these simple rules of washing the finger ends will result in nails that will bear comparison with the much-manicured hand of the woman of leisure. At night, after washing them, use whatever oil or cream that agrees with your skin.

Sara H. Henton.

DANGER FROM UNCLEAN VEGETABLES.

The danger from eating unclean vegetables has been emphasized recently by a number of investigations which tend to show, writes A. S. Atkinson, M.D., in *Good Housekeeping*, that typhoid fever and cancer are often directly traceable to their continued consumption. An eminent German physician was recently quoted in the *Medical Record* as saying that there was a close relationship between uncleanly raw vegetables and cancer, and the editor of the journal adds that if it be granted that cancer is of parasitic origin the germs of the disease might be taken into the system by the eating of such food.

Dr. Lyons of Buffalo discovered that cancer was most frequent in cities where the population were notorious consumers in large quantities of uncooked vegetables. Raw vegetables are dangerous because they carry the living germs of the disease directly into the system. The harm is done through lack of cleanliness, and not through the consumption of the fruits. From time to time attempts have been made to prove that cancer was caused by eating raw tomatoes and watercress; but it is generally believed now that the point has never been established. But the large use of either of these vegetables is dangerous unless the consumer is exceptionally neat and clean in handling them.

More typhoid fever has been carried about in the leaves of lettuce, radishes, cress, tomatoes, and similar raw vegetables, than in any other way, except by drinking water, is the rather alarming assertion of Dr. Bonn of Germany; but this statement is modified by the explanation that it is in the water used to cleanse the vegetables of the dirt and grit rather than in the leaves. Our drinking water is filtered and boiled for table use when we have any suspicion that typhoid lurks in the neighborhood, but the servant is allowed to wash the raw vegetables with the suspected water. We eat thus with our lettuce or tomatoes a few thousand typhoid germs, and then wonder how we ever got typhoid. It is not wonderful that we get it, but it is strange that it does not spread more generally. Cooking vegetables will destroy all typhoid germs, and one is safe in using suspected water in this way. If cancer be of parisitic origin the spread of the disease by vegetables would likewise be prevented by boiling.

In consequence of getting so many inquiries of late regarding the best method of laundering the old-fashioned quilts, I tried to inform myself as to the very best way of washing them, and I find that a colored woman who makes a business of washing them, gives entire satisfaction. Hence I will give her method.

She says: Select a sunshiny, good day for the work and begin early in the morning so that they will have plenty of time to dry. A washing machine and wringer, she says, are almost indispensable, unless one is blessed with unusual strength. Heat the water until quite hot; dissolve enough pearline in it to make a good strong suds, and pour it into the machine; put the quilt in, work the machine vigorously ten minutes, pass the quilt though the wringer, change the dirty suds for clean, and wash again. Give three rinse waters. When thoroughly dry they are ready to take down. Dry them out of doors and pin to the line carefully and have it straight and even.

There is hardly a home in the land that does not contain one or more of these old-fashioned patch-work quilts, and while they are not so pretty or artistic, yet we would not part with them for any amount of money. A glance will bring back grandmother's dress, or mother's, or an aunt's, and the pieces revive sacred memories; hence we treasure them and hold them sacred.—"Kentuckienne."

As you sail down the sea of life, make others happy on your voyage, and then you will never fail to be happy yourself; for a poet has said: "All who have joy must share it; happiness was born a twin."—*Exchange.*

The headmaster of the Wakefield Grammar School in an examination-paper on general knowledge asked, "Who was John Wesley?" One boy answered as follows: "John Wesley invented Methodist chapels, and afterwards became Duke of Wellington."—*Bishop How.*

Church Kalendar.

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June 1—Whitsun Monday.
" 2—Whitsun Tuesday.
" 3—Wednesday. Ember Day. Fast.
" 5—Friday. Ember Day. Fast.
" 6—Saturday. Ember Day. Fast.
" 7—Trinity Sunday.
" 11—Thursday. St. Barnabas, Apostle.
" 12—Friday. Fast.
" 14—First Sunday after Trinity.
" 19—Friday. Fast.
" 21—Second Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 26—Friday. Fast.
" 28—Third Sunday after Trinity.
" 29—Monday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 16—Conv., Newark, Spokane.
" 17—Conv., Duluth, Vermont.
" 21—Conv., Montana.
" 25—Conv., Oregon.
" 16—Conv., Newark, Spokane.
" 17—Conv., Duluth, Vermont.
" 21—Conv., Montana.
" 25—Conv., Oregon.

Personal Mention.

THE Rev. SAMUEL F. ADAM is priest in charge of St. James' Church, Ausable Forks, N. Y.

THE Rev. ROGER B. T. ANDERSON has become assistant at St. John's Church, Roxbury, Mass.

THE Rev. and Mrs. E. W. AVERILL of Peru, Ind., will sail for London on the *Auguste Victoria*, June 18th, and will spend the summer in Great Britain and Germany. Their address until Oct. 1st will be Care of J. S. Morgan & Co., London.

THE Rev. GEORGE WEED BARHYDT has resigned the rectorship of Christ Church, Westport, to accept that of St. Thomas' Church, Hartford, Conn., where he will assume charge on July 1st.

THE Rev. E. A. BAZETT-JONES has become rector of St. Anne's Church, Roxbury, Mass.

THE Rev. ROBERT BELL, who has been rector of St. Peter's Church, Spotswood, N. J., for the past two years, has resigned to go to Baltimore, Md.

THE Rev. A. A. V. BINNINGTON has accepted the rectorship of St. John's Church, Gloucester, Mass.

THE Rev. ROBERT C. CASWELL has been appointed assistant minister of Christ Church Cathedral, Lexington, Ky., and will enter upon his duties there on St. Barnabas' Day. His father, the late Henry Caswell, D.D., held the same position from 1834 to 1837, under the rectorship of the late Bishop Smith. Bishop Burton has also appointed Mr. Caswell to be one of his examining chaplains.

THE Rev. J. N. CHESNUTT has been appointed rector of St. Paul's Church, Ft. Benton, Montana, and should be addressed accordingly.

THE Rev. E. JAY COOKE has been obliged, on account of illness in his family, to resign his work at St. Stephen's Church, Schuylerville, and St. Paul's Church, Greenwich, N. Y. Until further notice his address is Redlands, Calif.

THE address of BISHOP DOANE until further notice will be North East Harbor, Maine.

THE Rev. J. H. W. FORTESCUE-COLE of Kenton will remove about the first of September to Cleveland, Ohio, to undertake the work at the Mission of the Redeemer.

THE address of the Rev. C. W. FREELAND, Chaplain 6th U. S. Cavalry, is changed from Manila, P. I., to Fort Meade, S. D.

THE Rev. Dr. F. J. HALL of Chicago should be addressed during the summer at Onekama, Manistee Co., Michigan.

THE Rev. NORMAND B. HARRIS, having accepted a missionary appointment under the Bishop of Sacramento, has entered upon his duties at Redding, California, and desires all mail addressed accordingly.

THE Rev. C. T. LEWIS has resigned the rectorship of St. Paul's Church, Columbus, Ind., and on July 1st will go to Denver, Colo., where he will be first curate in St. Mark's Church.

THE Rev. B. F. MATRAU, D.D., will be in charge of Trinity Church, Peru, Ind., until Oct. 1st.

THE Rev. J. H. MCKENZIE of Lima, Ind., on June 6th sailed in the *Hohenzollern* for Europe, where he will spend the summer.

THE Rev. JAMES A. MILLER of Clay City, Kansas, has accepted the rectorship of St. Peter's Church, Ashtabula, Ohio.

THE address of the Rev. W. D. MORROW is changed from Albion, Neb., to Dubuque, Iowa, where he has been appointed curate of St. John's parish.

THE Rev. JOHN RATHBONE OLIVER has resigned the curacy of St. Peter's Church, Albany, N. Y., on account of ill health.

THE address of the Rev. A. A. ROBERTSON is changed from Fort Smith, Ark., to Croswell, Mich.

THE Rev. HARRY C. ROBINSON, assistant at St. Andrew's Church and curator of Harris Hall, Ann Arbor, Mich., has accepted a call to become assistant at Grace Church, Chicago, Ill.

THE address of the Rev. W. H. H. ROSS is changed from Denver to 614 Milwaukee St., Milwaukee, Wis.

THE address of the Rev. JESSE C. TAYLOR is changed from Milton, Del., to 1254 N. Broadway, Baltimore, Md.

THE Rev. G. H. TOOP, assistant at St. John's Church, Yonkers, becomes rector of St. Luke's Church, Matteawan, N. Y., from June 15th.

THE address of the Rev. C. DEXTER WEEDEN, until further notice, is 11 Bedford St., Stamford, Conn.

THE Rev. F. C. H. WENDEL, Ph.D., who has been chaplain of the City Prison, New York, becomes priest in charge of San Salvatore Italian Mission, New York, on June 1st, in succession to the Rev. Dr. G. F. Nelson.

DEGREES CONFERRED.

KENTUCKY WESLEYAN COLLEGE, Winchester, Ky.—D.D. upon the Rev. W. G. MCCREADY, Archdeacon, General Missionary of the Diocese of Lexington.

ORDINATIONS.

DEACONS.

FOND DU LAC.—At the Cathdral, June 3d, by the Bishop of the Diocese, LAWRENCE S. KENT, of the class of '03 at Nashotah. Mr. Kent will be assistant to Archdeacon Delany at Appleton, with charge of work at New London and neighboring missions.

INDIANAPOLIS.—On Trinity Sunday, in Grace Pro-Cathedral, Indianapolis, Mr. JOHN HENRY HEADY, B.A., was ordained to the diaconate by the Bishop of the Diocese. The Rev. F. O. Granniss was the presenter and the Bishop the preacher.

MARQUETTE.—On Trinity Sunday, June 7, 1903, at Sault Ste. Marie, Michigan, Mr. DERLIN SERENUS BENEDICT was ordained to the Diaconate, by the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, acting at the request of the Ecclesiastical Authority of the Diocese of Quincy.

MICHIGAN.—At Calvary Memorial Church, Saginaw, May 28th, by the Bishop of the Diocese, WILLIAM E. MORGAN and J. FRANK JACKSON. The Rev. Wm. H. Gallagher preached and presented Mr Morgan, and the Rev. Emil Montanus presented Mr. Jackson.

MILWAUKEE.—On Trinity Sunday, at All Saints' Cathedral, the following seven graduates of Nashotah in the class of '03 were ordered deacons by the Bishop of Milwaukee: CLYDE BALCH BLAKESLEE, JAMES FRANCIS KIEB, FREEMAN PHILIP ORMOND REED, JOHN WHITE, FRANCIS GRENVILLE ILSLEY, FRANCIS LYCETT GEHR, and JOHN WILSON COOK. The candidates were presented by the Rev. A. O. Worthing of Duluth, Rev. Wm. McGarvey of Philadelphia, and Rev. Frank A. Sanborn of the Cathedral. Father McGarvey was preacher. Mr. Blakeslee is assigned to Shell Lake, Wis.; Mr. Kieb to the Cathedral, Milwaukee; Mr. Reed to St. Elisabeth's Philadelphia; Mr. White goes to Alaska; Mr. Ilsley becomes curate at St. Mark's, Philadelphia; Messrs. Gehr and Cook take missionary work in the Diocese of Milwaukee.

SPRINGFIELD.—At Christ Church, Streator, Friday, June 5th, by the Bishop of Springfield, NATHANIEL B. ATCHESON, a graduate of the W. T. S., Chicago. The candidate was presented by the Rev. F. J. Hall, D.D., and the Bishop was the preacher.

DEACONS AND PRIESTS.

CONNECTICUT.—In the Church of the Holy Trinity, Middletown, June 3d, by the Bishop of the Diocese, these were ordered Deacon: ABRAM JAMES HOLLAND, B.A., and REGINALD HEBER SCOTT, B.D., of the graduating class of the Berkeley Divinity School; ELLSWORTH MORTON TRACY, B.A., Trinity College, of the graduating class of the General Theological Seminary, and Ph.D., Yale University.

Two deacons were advanced to the priesthood: The Rev. MORTON APOLLOS BARNES, Alexandria Theological Seminary, curate at St. John's, Waterbury, and the Rev. GILBERT EDWARD PEMBER, B.D., Berkeley Divinity School, curate at the Church of the Holy Trinity.

The sermon was by the Rev. J. Lewis Parks, D.D., of Calvary Church, New York, and a former rector of the parish. The Gospel was read by Mr. Tracy.

Of the newly ordained deacons, Mr. Holland is to be curate in Trinity Church, Hartford, with charge of Grace Chapel, Parkville; Mr. Scott is to be curate in St. James' Church, Hartford; Mr. Tracy is to be curate in St. John's Church, Ogdensburg, N. Y.

NEW YORK.—On Trinity Sunday, in the Cathedral Crypt, by Bishop Potter, there were ordained to the Diaconate: WILLIAM NEELEY COLTON and OLOF NORDBLADH, B.A.

To the Priesthood: the Rev. SCOTT KIDDER, Rev. HUGH MCC. BIRCKHEAD, and Rev. ORROK COLLOQUE.

Archdeacon Nelson was the preacher.

PRIESTS.

LEXINGTON.—On Thursday, May 28th, by the Bishop of the Diocese, at Clifton Chapel, Pleasant Hill, the Rev. HENRY KNOTT.

DIED.

BOWEN.—At the rectory of the Church of the Good Shepherd, Des Moines, Iowa, on May 26th, DAISY, beloved daughter of the Rev. T. F. and Sarah BOWEN, aged 14 years.

"Of such is the Kingdom of Heaven."

BUTTLE.—Entered into rest on Ascension Day, IRENE M. BUTTLE, of Newark, N. J. Funeral services were held from Grace Church, Sunday, May 24th.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

PARSONS.—On Thursday, June 4th, at her residence, 428 Saint Nicholas Avenue, New York, SARAH ELVIRA PARSONS, for twenty years a devout communicant of the Church of St. Edward the Martyr.

Sweet Jesu, Mercy.

MEMORIAL.

THE BISHOP OF NEWARK.

The Standing Committee desiring to place on record a testimonial of the loss which has come to the Diocese of Newark and to the Church, through the passing away of our late well-loved and honored Bishop, adopts the following minute:

The death of BISHOP STARKEY, while owing to his advanced age not wholly unlooked for, yet comes to us with a sense of personal grief as well as official bereavement and loss. Dr. Starkey was a man of marked characteristics, and of varied gifts. He was a successful Pastor through a ministry of more than half a century, twenty-three years of which were as chief Pastor of this Diocese of Newark; a preacher of excellent abilities; a wise administrator; a counsellor of matured and calm judgment, sagacious, conservative, and devout. The aim which he set before him at the very beginning of his work as Bishop, as expressed in his own words, was: "If in the brief episcopate which must necessarily be mine, I can, at its close, leave the Diocese at peace, I shall feel that I have not labored in vain." This did he. He studied the things which make for peace, and we cannot

doubt that he has entered into the beatitude of the peacemakers. Never very robust, and for the past few years afflicted with a difficulty in hearing, yet he did his appointed work with a zeal and fidelity and love which marked him as a true Priest of God. To those who were privileged to know him in his home life, the gentleness, kindness, geniality, and courtesy which marked the Christian gentleman will be memories which we shall not willingly allow to pass away. A loyal friend, a true Priest, a faithful Christian, we pray that his soul may rest in the peace he loved and sought to promote on earth, and that light perpetual may shine upon him. With hearts full of sympathy for the bereaved family, we commend them to the Great Bishop of souls, and pray that in the approaching Whitsuntide, He will send to them the grace of the Holy Ghost, the Comforter; and we direct our Secretary to send them a copy of this minute.

Attest:

WILLIAM R. JENVEY,
May 26th, 1903. *Secretary.*

OFFICIAL.

DIOCESE OF FOND DU LAC.

The Standing Committee organized by the election of the Rev. Canon Barry as President and the Rev. H. S. Foster, Secretary. Communications should be addressed to the Secretary at Green Bay, Wis.

RETREATS

THE annual Retreat for Associates and Ladies at Kemper Hall, Kenosha, Wis., will begin with Vespers, on Tuesday, June 16th, and close with the Holy Eucharist on Saturday, June 20th. The conductor, the Rt. Rev. R. H. Weller, Bishop Coadjutor of Fond du Lac. Ladies desiring to attend will please notify the SISTER SUPERIOR.

WANTED.

POSITIONS OFFERED.

PRIEST.—At the Cathedral Church, Chicago, to live in community with two others, a priest—Catholic. Not afraid of hard work among the poor. Special Department, Sunday School and children. Salary, $500 a year, with rooms, light, heat. Apply, Rev. J. B. HASLAM, 18 So. Peoria St., Chicago.

CURATE WANTED, Deacon or Priest, large parish, Eastern manufacturing town. Must be musical. Small salary to begin. Address, CURATE WANTED, care THE LIVING CHURCH, Milwaukee.

WANTED.—For summer months or permanently, young lady as mother's help in priest's family in suburbs of Chicago. X, THE LIVING CHURCH, Milwaukee.

WANTED HELPER. Religious literature, lecturing, canvassing; good prospects. SECRETARY, 2713 North Lincoln Street, Chicago.

POSITIONS WANTED.

RECTOR of small Western parish desires position as assistant rector or rector of small Eastern parish. Moderate salary. Married. Address I., THE LIVING CHURCH Office, Milwaukee.

SUNDAY DUTY, in or near St. Paul or Minneapolis, Minn., either during July, August, or September. Apply SUPPLY, care THE LIVING CHURCH, Milwaukee.

WANTED—PRAYER BOOKS.

WANTED TO PURCHASE—Prayer Book of the following dates and imprints: 1821, S. Potter & Co., Philadelphia, 8vo; 1832, P. E. Press, New York, 12mo; 1838, P. E. P. Book Society, Philadelphia, 12mo; 1871, New York B. & P. B. Society, 8vo. Address Rev. JOHN WRIGHT, St. Paul, Minn.

TO BOARD CHILDREN.

WANTED.—To board for summer or longer, two or three young children by a lady at her country home. References exchanged. Address MRS. M. R. A., THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

CAUTIONS.

BISHOP.—Caution is suggested in dealing with J. H. BISHOP, who seeks employment and claims to have worked for a firm of electricians in Cleveland. Particulars from Rev. HAROLD MORSE, Rector Church of the Mediator, Morgan Park, Ill.

WARD.—Caution is suggested in connection with one giving the name of PAUL E. WARD, who is short, sharp faced, with dark hair. He has recently been at Keyport, N. J., representing himself as my sometime assistant organist and choirmaster, and proffering his valuable services, then "leaving town." I have never known any such person. Any clergyman to whom my name is presented as a reference would do well to telegraph me before giving aid.

CHARLES MERCER HALL,
Rector of the Holy Cross,
June 3, 1903. Kingston, N. Y.

INFORMATION BUREAU

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

***The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.**

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the receipt of the following contributions towards the College Building Fund: Mrs. A. M. Sturgis, $10; Rev. G. S. Fiske, $100; Church of the Advent, Boston, $204; Babies' Branch W. A., Newark, $10.

Contributions from givers in the United States, $9,260. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $9,285.05.

PORTO RICAN EQUIPMENT FUND.

The Rt. Rev. James H. Van Buren, S.T.D., Missionary Bishop of Porto Rico, begs to acknowledge with thanks, the following additional contributions to the Porto Rican Equipment Fund: Member of Mothers' Meeting, Grace Church, Brooklyn, $10; St. Paul's Church, Baltimore, Md., $50; Miss Grace Wilkes, $100; the Rt. Rev. C. C. Penick, D.D., $20.

Total amount to date, $9,120.66. Amount needed to complete the fund, $20,879.34.

BOOKS RECEIVED.

GINN & CO. Boston.

Discourses on War. By Wm. Ellery Channing. With an Introduction by Edwin D. Mead.

GEORGE W. JACOBS & CO. Philadelphia.

The Peril and the Preservation of the Home. Being the Wm. L. Bull Lectures for the Year 1903. By Jacob A. Riis, author of *The Making of an American, The Battle with the Slum.* Price, $1.00 net.

LONGMANS, GREEN & CO. New York.

The Invocation of Saints. An Article reprinted with slight additions, from the *Church Quarterly Review.* By Darwell Stone, M.A., Principal of Dorchester Missionary College. Price, $1.00.

The Glory of the Cross. A Brief Consideration of the Force, Effects, and Merits of Christ's Death and Passion. By the Rev. John Wakeford, B.D., vicar of St. Margaret, Anfield, Liverpool. Price, $1.00.

The Use of Holy Scripture in the Public Worship of The Church. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Price, $1.40 net.

THOMAS WHITTAKER. New York.

Best Methods of Promoting Spiritual Life. By the late Phillips Brooks, Bishop of Massachusetts. Price, 50 cents.

CHARLES E. SAVAGE, care of G. P. Putnam's Sons, New York.

The Church and Its Organic Ministries: A Plea for the Headship of Christ. A Letter addressed to the Rt. Rev. John Williams, D.D., LL.D., Bishop of Connecticut. With an Appendix.

The Three Stages of Redemption. Evolution and Sociology. The Fourfold Ministry. Confirmation and the Gift of the Holy Ghost. By Samuel J. Andrews, author of *The Life of Our Lord Upon the Earth, Christianity and Anti-Christianity,* etc.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Encyclopædia Biblica. A Critical Dictionary of the Literary, Political, and Religious History, The Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, D.Litt., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, and J. Sutherland Black, M.A., LL.D., formerly assistant editor of the *Encyclopædia Britannica.* Vol. IV., Q. to Z. Price, $5.00 net.

THE LUTHERAN PUBLICATION SOCIETY. Philadelphia.

Baron Stiegel. By Rev. M. H. Stine, Ph.D., author of *A Winter Jaunt Through Historic Lands,* etc. Price, $1.25.

PAMPHLETS.

Emerson as a Religious Teacher. A Centenary Sermon preached in Trinity Church, Concord, Mass., on Sunday, May 24, 1903. By Rev. Henry K. Hannah.

The Annual Register of *St. Mary's School,* Knoxville, Ill. Rev. C. W. Leffingwell, D.D., Rector and Founder.

Mrs. James Greenleaf. A Commemorative Discourse. By her Pastor. St. James' Church, Cambridge, March 24th, A. D. 1903. Privately Printed. The Powell Press. Price, 25 cts. Postage 5 cts. extra.

The Book of Common Prayer our Common Heritage. By Geo. B. Spalding, D.D., LL.D., Pastor of the First Presbyterian Church, Syracuse, N. Y.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Rectory for Mobile.

Work on the new rectory has been commenced at St. John's Church, Mobile.

BOISE.

James B. Funsten, D.D., Miss. Bp.

Anniversary at the Cathedral.

Whitsunday witnessed the first anniversary of the opening of the new Cathedral Church of St. Michael's, Boise. The day began with an early celebration of the Eucharist at 8 A. M., at which 62 communicants were present. At the 11:30 service the Rt. Rev. the Bishop preached the Baccalaureate sermon to St. Margaret's School, and afterwards confirmed a class of 43, the largest class in the history of the Diocese. This was followed by a second celebration. In the evening the Very Rev. Dean Deuel preached and took his farewell of the people to whom for nearly ten years he has ministered in things spiritual. He leaves Boise to assume charge of the parish of the Atonement, Edgewater, Diocese of Chicago. During the term of his ministry here, there have been 322 Baptisms and 197 candidates presented for Confirmation. He found the parish worshipping in a small frame building, dilapidated and weather-beaten; he leaves them in a fine stone edifice, costing upwards of $30,000, a new rectory; and the grounds on which the Cathedral and rectory stand. There is only a small debt of $3,800 on the new property. The departure of the Dean is much regretted.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

First Convocation.

The spring Convocation of the First Missionary District was held at Port Leyden and Constableville on the 26th and 27th ult. There was a large representation. At evening prayer a sermon was preached by Bishop Olmsted. On the following day the Bishop and clergy were conveyed to Constableville, where the business of the Convocation was resumed. A sermon was preached by the Bishop, which was a powerful presentation of the influence of our Lord's Personality and Spirit on the world during the Christian centuries.

The Woman's Auxiliary met under the presidency of Mrs. Hinds, and was addressed by the Bishop, in which he made an earnest appeal for renewed consecration of purpose and a greater self-sacrifice.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Sunday Schools—Junior B. S. A.—City Notes.

On the afternoon and evening of the 4th the spring quarterly meeting of the West Side Sunday School Institute was held in St. Paul's, Riverside, with an attendance of about one hundred. The Rev. A. B. Whitcombe read a paper on "How to Supply Lack of Religious Teaching in the Public School," in discussing which many took part. Evensong followed, a social hour, and supper. The evening session opened with a paper by the Rev. W. B. Hamilton, "How to Reach the Child," based on DuBois' *Point of Contact*. This also led to an interesting discussion. Mr. T. O. Stokes, Superintendent of the Sunday School of the Good Shepherd, Lawndale, answered the queries found in the "Question Box." The annual meeting will be held in September at Hinsdale, on invitation of the Rev. H. E. Chase. A resolution was passed empowering the President and Council to arrange for a mass meeting of the West Side Sunday School scholars about that time; this will be held, probably, in the Church of the Epiphany. So satisfactory have the results of this Institute been during the two years of its existence that similar organizations will be effected early in the autumn for the North Side schools, some ten or upwards in number; as also for those on the South Side, still more numerous.

On the same evening the Sunday School Commission appointed by the Bishop Coadjutor at the late Convention held its first meeting, and organized with the Rev. C. Scadding, of Emmanuel, La Grange, as chairman, and Mr. H. V. Seymour, of the Church of Our Saviour, as secretary. The Commission met again at the Church Club on the 8th, and set vigorously to work on the lines of its purpose, to determine the fitness of the Sunday School for securing the religious education of the young, and to make an effort to raise its standard as well as to improve its methods and curriculum of study.

On the evening of the 6th was held in the Church of the Mediator, Morgan Park, the first Local Assembly of the Chapters of the Junior Brotherhood, in charge of Mr. Courtenay Barber. Besides the rector, the Rev. Harold Morse, the Rev. H. C. Stone and others addressed the assembled members, nearly 100 in number.

The Rev. C. E. Deuel, D.D., the new rector of the Church of the Atonement, Edgewater, arrived from Boise City on Saturday morning last, and was cordially welcomed the same evening by his vestry in the name of a united congregation. At his first services on Trinity Sunday he was assisted by the Rev. T. D. Phillipps, who has been priest-in-charge since the middle of January. The latter was presented by the vestry with a new B.D. hood on Whitsunday, and had his temporary work recognized by a very complimentary resolution at the recent annual parish meeting.

On the Sunday after Ascension the local G. A. R. lodge attended in force the evening service in Grace Church, Oak Park, following in the choir procession with their banner, to the number of 200. The rector preached. Whitsunday was observed in this church as Flower Day. The Rev. E. V. Shayler, who leaves with his wife for a two months' vacation in England on the 24th, was entertained by the parochial Men's Club on the evening of the 9th.

At a parish gathering of St. Alban's one evening last week, the warden, after eulogizing the work of the Rev. G. W. Knapp, concluded his address by stating that the people of the parish felt that their rector had a sickness for which they would like to prescribe by ordering a change of air, and thereupon handed him a check for $500, to enable his leaving on July 1st for a two months' trip to England and the Continent.

The Rev. Dr. W. S. Rainsford of St. George's Church, New York, who is filling an engagement as University preacher at Chicago University, spent two days with one of his former curates, the Rev. Charles Scadding, rector of Emmanuel Church, La Grange, and preached to a large congregation in the parish church on Friday night, June 5th.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Rebuilding of the Cathedral.

In connection with the rebuilding of the Cathedral, which was recently destroyed by fire, there is some question as to the site upon which it will be erected, and it has not yet been determined. It is likely, however, that the decision will very speedily be made so that work may be commenced.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Clerical Association—Diocesan Academy—Gifts at Hamden.

The June meeting of the Fairfield County Clerical Association was held in St. Paul's parish, Huntington, on Monday in Whitsunweek. The essay was by the Rev. Alfred Goldsborough, and was of a practical character, on "Christian Service." The ancient parish is putting on new strength, and many improvements are evident under the present administration.

The Rev. Prof. Samuel Hart, D.D., of the Berkeley Divinity School, has been re-elected President of the Connecticut Historical Society.

Thursday, June 18, will be the 109th anniversary of the Diocesan Academy at Cheshire, and the 25th anniversary of the Alumni Association. A special circular has been issued by the latter, and it is expected that a large number of the alumni will be in attendance. Major General Joseph Wheeler of Alabama is the President of the Association. Prof. Woodbury, who now severs his relations as the principal, will continue to reside at Cheshire.

On Whitsunday a pair of handsome altar vases of brass were placed upon the altar of Grace Church, Hamden. They were blessed by the Rev. James E. Coley, rector. They bear this inscription: "To the Glory of God, and in loving memory of William Henry Austen, Sometime Vestryman of this Church. Born 1838—Died 1900."

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Missionary—Ascension Day—Church Consecrated at Grand Rapids.

During the past year, the Rev. R. J. Mooney has been in charge of the mission of Brown's Valley and Morris. In these missions a marked degree of advancement has been made, and Mr. Mooney has also stretched out a helping hand to the hitherto unoccupied towns of Breckenridge, Ortonville, Graceville, and Beardsley. At the time of the Bishop's visitation in May, this priest presented in these new missions 29 persons for Confirmation, and had gathered together fully 100 communicants. Mr. Mooney's field of labor extends over a district more than 40 miles wide, and fully 100 miles in length.

On Ascension Day, in addition to the usual celebration of the Holy Communion, there was a most inspiring service at 8 P. M. in St. Paul's Church, Duluth. The five Sunday Schools of Duluth City met in the guild room and, led by a choir of sixty voices, marched into the church, each child bearing a floral offering. The music was exceedingly fine, the climax of a most brilliant festal service being the "Hallelujah Chorus." The children took part in the hymns. An appropriate address was then made by

the rector, the Rev. A. W. Ryan, D.D. The Bishop pronounced the benediction.

The flowers were, at the time of offering, brought to the chancel steps by the children, and were woven into a large crown which was then offered upon the altar, to God, for His afflicted ones. At the close of the service each teacher and child received a card bearing a picture of the Ascension. The church was well filled with children and adults. The whole service was a most seemly celebration of the great Feast of Ascension Day.

ON WHITSUNDAY the Bishop of Duluth consecrated the Church of the Holy Communion, which has just been completed at Grand Rapids, Minn. It is a well built and Churchly frame building, well furnished, and is absolutely free from encumbrance.

ON SUNDAY, May 24th, Co. I. of the M. N. G., in command of Capt. H. L. Keiler, attended Christ Church, Crookston (Rev. Henry M. Green, rector), in a body. In the evening the Bishop of the Diocese confirmed the second class presented by the rector this year. Among those receiving the Apostolic rite was Capt. Harry L. Keiler, and a Mr. W. A. Taylor, an ex-Congregationalist minister, who has applied for Orders and for work under Bishop Morrison. All parish organizations are working harmoniously and aggressively, and there is every evidence of a large growth in the spiritual life of the parish during the coming year.

HANKOW.

J. ADDISON INGLE, Miss. Bp.

Missionary Paper Established.

A MISSIONARY periodical is to be published for the Missionary District of Hankow, entitled *The Bulletin*. In the first number appear many items of interest, not the least of which, and one showing some of the difficulties in connection with the work in China, is the note at the head of one of the Mimeograph pages:

"Owing to the excessive dilatoriness of the Chinese printer engaged for the *Bulletin*, who in six weeks' time succeeded in producing the above four pages, we have been compelled to fall back upon the use of the mimeograph. We are now in communication with Shanghai in the hope of having the *Bulletin* printed there, that it may appear promptly in the future."

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Debt Paid in Indianapolis.

SPECIAL thanksgiving was offered at St. Paul's Church, Indianapolis, on Whitsunday, for the completion of the sum required to place the parish out of debt. Some time ago Mrs. Thomas A. Hendricks contributed $3,600 on condition that the remainder, about $12,000, be raised within a specified period. The conditions have been met, and the debt is entirely raised.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

The Wayside Hope.

THE WAYSIDE HOPE, as it has been designated, the summer home of the House of St. Giles the Cripple, Brooklyn, located in Hempstead, Long Island, a short distance from the close of the Garden City Cathedral, was blessed by the Bishop on the afternoon of Saturday, May 30th, the eve of Whitsunday. This property, secured through the exertions of Mrs. Thomas F. Goodrich and Mrs. John Van Nostrand of Brooklyn, and other friends of the charity, has provided a long hoped for desire on the part of the crippled children of St. Giles.

The function was a most dignified and impressive office, much beyond any that has as yet been seen in the Diocese of Long Island. The procession, led by the verger of the Cathedral with mace, was followed by its great cross, borne and attended by crippled boys of the house who had attained to chorister duties; the St. Giles children, the girls in white caps and aprons, the boys following, accompanied by a banner of St. Gabriel. The second section including trumpeters, choristers of the Holy Nativity Church, Mineola, Associates, surgical and house staff, trustees, clergy of the Diocese, and the Dean and Canons of Garden City, was preceded also by cross and closed by Sister Sarah, the foundress of St. Giles, attended and preseded by a crippled acolyte. The third section was preceded by the beautiful cross of St. Giles' House escorted by acolytes, and in order, the Archdeacon of Queens and Nassau, acolytes, the Bishop's domestic chaplain with pastoral staff, the Bishop closing, attended by the Rev. R. D. Pope, chaplain of St. Giles, on the right and the Rev. J. F. Aitkins, its former chaplain, on his left. The procession perambulated the grounds as Bishop Heber's hymn, "The Son of God goes forth to war," was sung with fine effect. The first station was made at the Wayside Cross, erected at the "Gate Beautiful" at the entrance to the grounds, which Sister Sarah unveiled, collects being recited and the hymn "When I survey the wondrous Cross," sung, led by the trumpets. Advancing to the west doors as versicles were recited, the Bishop opened, and with the pontifical section, entered the house, halting successively at the steps, door, and in the hall, where appropriate versicles and collects were offered. Going directly thereto, the chantry, its altar ablaze with its six vesper lights, was blessed in memory of deceased benefactors of the House of St. Giles. The dormitories and refectory were next in turn visited in like manner, return being made to the west porch, where the children of the House sang antiphonally Psalm 72, and after an address by the Bishop, the *Magnificat*, to Gregorian music. At the close, the Bishop, staff in hand, bestowed his blessing from the entrance upon the assemblage, and retired with his attendants as the hymn "Our day of praise is done," was sung.

The Wayside Cross at the entrance rises about eight feet above a mound of Marguerites, the color of the patron saint, surrounded by a circle of scarlet geraniums. It is of hard pine, and the ancient Celtic pattern. It stands to remind the passer-by of his duty to his God and fellow-beings, and to keep in memory the blessings afforded by this house to the helpless and destitute of tender years, who are aided by skilful surgery and instructed from the Church's true standpoint. The house has been furnished very largely by its many new friends, among whom Mr. and Mrs. David Prevost of All Saints' parish, Great Neck, the former a descendant of the first Bishop of New York, have completely equipped the dormitories in memory of a young son, accidentally drowned upon the family estate, just a year ago. Several cows have been presented, as have other requisites. The Associates, a body of Churchwomen organized last autumn by Archdeacon Bryan in his jurisdiction to aid St. Giles', has done heroic work in raising money, and has had a large part in securing the equipment mentioned.

This Wayside Cross stands in the true position, facing west. It was an impressive sight when the procession passed, the Bishop being vested entirely in purple, with a pontifical biretta upon his head and attended by priests and acolytes properly covered and wearing purple cassocks, the former with red stoles and with cross and pastoral staff.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Daughters of the King—Death of Rev. L. N. Booth.

THE SECOND annual assembly of the Daughters of the King in the Diocese of Los Angeles was held May 15, in St. Paul's Pro-Cathedral. Holy Communion was celebrated at 7:30, Dean Wilkins being the celebrant, and delivering a short address of welcome. At the business session the President, Mrs. Doolittle, rendered a report, followed by the report of the Secretary.

Bishop Johnson being unable to be present at the evening service, as had been expected, made a brief address, bidding us realize that we are strong for Christ is with us and we can do all things through Him. The paper of the day was upon the subject: "Our Worth, and How we may Live up to it," read by Miss Fenton of Christ Church, Coronado. Discussion was opened by representatives from St. Athanasius', St. John's, and St. Paul's, Los Angeles, and open discussion followed, in which many helpful practical thoughts were brought out. The Rev. Mr. Church spoke, emphasizing the spiritual nature of the Order, after which the election of officers was held, resulting in the reëlection of Mrs. Doolittle for President, Miss Wright, Secretary-Treasurer, and Mrs. C. E. Spalding of Coronado, Vice-President.

Service was held in the church at 8 o'clock, at which a good-sized congregation was present. Dr. Wilkins preached a most practical sermon, emphasizing the value of Christian character.

THE DEATH of the Rev. Lawrence N. Booth occurred at Denver, Colo., on the morning of Wednesday, June 3d. He was 28 years of age and the son of the Rev. D. T. Booth, who for 28 years so faithfully served the Church at Willmar, Minn. He was graduated from the University of Minnesota in the class of '97, having taken a very high place in a class of over 400. He represented the University in the interstate oratorical contest, winning a high place with an oration on "The Needed Element (the religious) in Modern Reform." He was also editor-in-chief of the *Minnesota Magazine* during his senior year. From the University he went to Seabury Divinity School, where he showed remarkable talent and gave promise of great usefulness in the work of the ministry. It was a sad shock to his many friends, therefore, when on Easter Day, 1900, on the very eve of his graduation, he was prostrated by a hemorrhage of the lungs, which revealed the seeds of consumption. A long fight for life and restored strength began, and he spent nearly three years in California to no real purpose. A month ago he went to Denver, Colo., to try the effect of the higher altitude. It was too late. At dawn, June 3d, he entered into the rest of the Paradise of God.

The first-born son of one of the most self-sacrificing missionary heroes of the West, consecrated from his youth to the service of the Master, eager for the work, richly endowed by natural gifts and training for that work, it is, humanly speaking, a sad and pathetic Providence that calls him away at the very threshold of his life as a priest in the Church of God.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Ascension Day—Dr. Warner's Anniversary.

ASCENSION DAY was observed by the Knights Templar on the Sunday after Ascension at Grace Church, New Orleans. This change was occasioned by the military proceedings of the United Confederate Reunion going on Holy Thursday. The Rev. Byron Holly delivered the address to a large assemblage of Knights.

THE REV. DR. WARNER celebrated the 10th anniversary of his rectorship of Trinity Church, New Orleans, May 29th. Mrs. W. A. Brand was chairman of the committee of ladies on Refreshments, Mrs. George Q. Whitney of the Decorations committee, and Mrs. Orloff Lakel of the Illumination committee. The celebration was held in the base-

ment of Trinity Church, and was attended by the friends, whose name is legion, of Dr. Warner. Many prominent persons outside of Church circles were present and extended congratulations. Letters from various persons, absent from the city, all of a congratulatory character, were received. There was a fine musical programme, and refreshments were served. Judge Fenner, acting for the vestry, presented Dr. Warner with a library clock and silver writing stand. The presentation was accompanied by a felicitous speech and was responded to by Dr. Warner. All joined in wishing Dr. Warner many years of health and prosperity, and that the ties which at present existed might grow closer and closer. The whole affair was very enjoyable and bore witness to the love and esteem of the community for Dr. Warner as a priest and as a man.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Illness of the Bishop.

THE BISHOP was obliged to enter the Maine General Hospital at Portland for a surgical operation to remedy a difficulty resulting from an injury of some time ago. The Bishop has been ill for several weeks, and was able only with difficulty to be present at his annual Convention. The operation was abundantly successful. The Bishop is resting comfortably and gaining strength. He was obliged to give up his Trinity Ordinations, which with some other work in the Diocese, the Bishop of Vermont is taking.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Diocesan Notes.

A NUMBER of the branches of the Girls' Friendly Society in the vicinity of St. Paul's, Brookline, were invited to an interesting stereopticon lecture upon the Rocky Mountains, given by the rector of the parish, June 3.

THE REV. JAMES H. WOODS of the Cambridge Theological School has gone to India, to make a study of the Hindu religious books and to collect images of Ganpati Hanuman, and other Hindu gods.

ALL SAINTS' CHURCH, Attleboro, has relinquished a part of the diocesan missionary appropriation, and is now in a prosperous condition under its rector, the Rev. J. L. Tryon.

THE REV. PROFESSOR DROWNE of Cambridge is steadily recovering his strength, but will not resume his work at the theological school till next year.

THE FIRST anniversary of the death of the Rev. William B. Frisby, D.D., was observed in the Church of the Advent, Boston, on June 6th. The Holy Eucharist was celebrated, and the Rev. C. T. Whittemore of All Saints', Ashmont, preached the sermon.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Convocation at Hudson.

THE SOUTHERN CONVOCATION (Rev. C. H. I. Channer, Dean), assembled in Trinity Church, Hudson, on June 4th. The Rev. Dr. Mockridge, rector of the Church of the Messiah, Detroit, preached the sermon at the celebration of the Holy Communion. In the afternoon an address was delivered by the Rev. Henry Tatlock, rector of St. Andrew's Ann Arbor, on "The Relation between Religion and Science." The practical nature of the address was much appreciated. Considerable discussion of the subject followed. In the evening, missionary addresses were delivered by Archdeacon Sayres and the Rev. Chas. O'Meara of Trinity Church, Monroe. A feature of the Convocation was the large attendance on the part of the laity of the parish. Much regret was expressed at the resignation of the parish by the Rev. A. H. Locke who, during the four years of his incumbency has raised it from a state of weakness to a vigorous and prosperous activity. Mr. Locke goes to Grosse Isle.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Woman's Auxiliary—Gifts at St. James'—Death of F. G. C. Garner—Retreat at Nashotah.

THE MONTHLY meeting of the Milwaukee Branch of the Woman's Auxiliary was held on Tuesday, June 2nd, at St. Luke's Church, Bay View. It was a beautiful afternoon, and there was a large gathering of faithful women for the closing meeting of the year. An interesting paper on Porto Rico, with some features of the missionary work there, was read by the Rev. F. C. Roberts, rector of the parish, and an article on the same subject, written by Mrs. J. H. Van Buren, for a daily paper of Lynn, Mass., was read by Mrs. Gates. Some beautiful chains and belts of bead-work, done by the Indian girls of the Church School, Rosebud Agency, S. D., were on sale, the proceeds being the contribution of these girls to the work of the Auxiliary. Suggestions were made relating to the various objects to which pledges should be made for the ensuing year, with the great need of increasing the amount of those pledges; and the members present, and throughout the Diocese, are earnestly requested to consider the matter, that they may be prepared on the subject at the annual meeting. Ascension Day was quite generally observed by Auxiliary women in the city and, it is hoped, in many outside parishes, with the missionary thought, its duties and obligations, made the dominant note in our devotions. Reports were made of two new branches of young women; one in this city, and one in Madison.

The members were charmingly entertained by the ladies of the parish, and all were interested in the additions and improvements that have recently been made in the church building of St. Luke's.

ST. JAMES' CHURCH has been presented with a very handsome green altar cloth, elegantly embroidered, as also a stole for the rector, the Rev. E. G. Richardson. Both are the gifts of the Daughters of the King in the parish and were used for the first time on Trinity Sunday.

MR. FREDERICK GEORGE COPE GARNER, a candidate for priest's orders, and expecting to be ordained this present summer, died suddenly on June 4th, at the residence of his brother-in-law, the Rev. A. J. Westcott, at Waterloo. Mr. Garner was a young man of great promise, and of unusually great enthusiasm. He had lately come from England, and had made his theological preparation at the Manchester Theological School. He had served actively, as a lay reader, in West Superior and at Columbus, in Wisconsin; and had already made a strong impression. A stroke of paralysis, coming after an attack of pneumonia, ended his useful life on earth, in the rectory at Waterloo.

The burial took place on Saturday, the Rev. T. C. Eglin of Watertown, acting for the Bishop of the Diocese, officiating, assisted by the Rev. Dr. Reilly, rector of Madison. May he rest in peace!

THE RETREAT for the clergy conducted at Nashotah last week by the Rev. Father McGarvey was in every way very successful, being attended by 38 clergymen, all of whom were much benefitted thereby. Father McGarvey preached the Ordination sermon at the Cathedral on Trinity Sunday, and was at Kemper Hall on the day following.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

The Missionary Host—Standing Committee—Death of Rev. C. H. Canfield—Tower for Monroe.

THE MISSIONARY HOST, the Bishop's organization for raising money for diocesan Missions through the children, held its annual celebration, on Whitsunday, at Music Hall. In every parish is a branch of the Missionary Host. Every child in the Sunday Schools is asked to give 5 cents a month, a parochial treasurer being appointed by the rector. The offerings this year amounted to $200 more than last year, being over $1,000. The "brightly gleaming banners," the vested choirs with processional crosses, clergy in red stoles, made a vivid picture. The Bishop presided at the celebration, making the address. This year an additional address was made by the Rev. E. Duckworth, rector of St. James', St. Louis. The Missionary Host in Missouri is one of the best auxiliaries the Bishop has, and increases in interest. Strange that it is not adopted in all our large cities, bringing Sunday Schools together and enabling the people to learn directly through the Bishop the work of Missions.

THE STANDING COMMITTEE of Missouri has organized, with the Rev. Wm. Short as President, the Very Rev. C. M. Davis, Vice-President, and Mr. Marshall Snow, Secretary.

THE REV. CHARLES HENRY CANFIELD, a retired priest of the Diocese, died at his home in Kirksville, May 24th, at the age of 84. Mr. Canfield was ordained deacon in 1855 by Bishop Eastburn, and priest in 1858 by Bishop Horatio Potter. He ministered at Nantucket, Mass., Jersey City, N. J., Port Jervis, N. Y., and Calvert and Bryan, Texas, and afterward, coming to Missouri, was engaged in missionary work in that Diocese.

ST. JUDE'S CHURCH, Monroe, is about to build a tower to the church as a memorial to Mrs. Emma De Haven, a late member of the parish. The vestry is also securing plans for an enlarged chancel which it is proposed to build in the near future. The rector, the Rev. H. W. Starr, has recently preached the Baccalaureate sermon for the Monroe High School and also for the Missouri State Normal College, at Kirksville.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Rectory at Great Falls—Memorial Hospital—Work for Convocation—B. S. A.

AT GREAT FALLS a new, commodious, and beautiful rectory is almost completed, and each month finds the Church building fund enlarged. The Easter offering amounted to over $1,600, of which sum the children gave over $150. Various guilds are at work, and the parish is in a most flourishing condition.

THE FUND opened to erect a new hospital in Helena, in memory of the Bishop's wife, is growing satisfactorily and there is no doubt that steps will be taken during this month to get the worthy movement well organized. It is thought that $100,000 will be required, and no effort will be lost to perpetuate the work which Mrs. Brewer made her main object for many years past.

THE ANNUAL Convocation is always looked forward to with pleasure in Montana. This year important problems have to be faced, especially the matter of forming a Diocese. The meeting begins in Butte on the 21st, and a larger gathering than ever before is expected. There is no doubt that Montana will meet its apportionment for Missions again; and it will be done without so large a sum being given by the generous individual who is always so zealous of Montana keeping promises and meeting obligations. Reports to hand indicate offerings for Missions to be general and generous.

An effort is being made in Montana to create more interest in the work of the Brotherhood of St. Andrew, especially in the Junior department. A State gathering will be held in Butte while Convocation is in session of the Senior chapters, while the Junior work is being brought forcibly to the attention of each mission and parish with a prospect of three or four other chapters being formed in the immediate future.

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Choir Festival at Manchester.

The diocesan Choral Guild held its annual festival at Grace Church, Manchester, on the evening of Thursday, May 28th. The combined choirs numbered some 200 voices, and represented the parishes at Concord, Penacook, Nashua, Manchester, Holderness, Milford, and Christ Church, Portsmouth. The choral evensong followed the old Ely use, the Rev. Chas LeV. Brine, precentor, intoning. Many of the diocesan clergy were present and the congregation taxed the capacity of the church. The procession moved from the parish house and entered the church at the main entrance. Says the report in a local paper:

"The scarlet and white of the vestments of the crucifers and acolytes, the richly painted and embroidered banners carried, the richly wrought copes of the principal clergy, and the glittering crosses carried before each choir in the procession, made a most impressive sight and formed a proper contrast to the sombre black and white of the great body of the choristers."

The procession began with a crucifer, followed by an acolyte bearing a large banner; then the lectors, the Rev. Dr. Lucius Waterman and the Rev. Lorin Webster; the precentor, the Rev. C. LeV. Brine, vested in a cope, heavily embroidered, and the warden, the Rev. Dr. Daniel C. Roberts, similarly vested, attended by acolytes; then the several choirs, each preceded by its cross-bearer and an acolyte carrying a banner; the visiting clergy; an acolyte carrying a large banner; the rector of the parish, the Rev. W. Northey Jones, vested in a richly embroidered cope, and attended by acolytes.

From every point of view the function was more than a success, the music, which was quite elaborate, being most excellently rendered. After the evensong there was a solemn *Te Deum*, the composition being that of Oliver King.

NEW JERSEY.

John Scarborough, D.D., Bishop.

New Brunswick.

Christ Church, New Brunswick, has a social club that is doing most effective work in the parish. At a recent meeting an interesting paper was read by Mrs. F. B. Kilmer on "Christ Church During the Revolution." Since the Church was opened in 1742, there has never been a Sunday on which at least one service has not been held. The only time when there was any danger of the parish disbanding was during the Revolution, when the congregation was divided between patriots and tories. The Rev. Mr. Beach, then rector, leaned towards the British cause, but nevertheless succeeded in holding his parish together.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Improvements at St. Edward the Martyr.

Extensive repairs, additions, and improvements are being made to the Church of St. Edward the Martyr, and to the parish house adjoining. The contemplated improvements include a new choir, chancel, and organ for the church, and a new choir room and sacristy for the parish house. The church will be elaborately decorated and a costly reredos erected back of the altar. The centre panel of the reredos will contain a handsome mosaic representing Christ in benediction, the side panels containing adoring angels. The entire cost of the improvements, about $30,000, is given by the Hon. Eldridge T. Gerry, senior warden of St. Edward's, as thank-offering for the twenty years' loyal and faithful service of the Rev. Edward Wallace-Neil, rector of the parish. During the alterations services will be held in the parish house.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

Work of the Convocation.

The Convocation was in session at the Cathedral in Fargo, beginning Friday, May 29th, which day, with the next morning, was devoted to Convocation business, Saturday afternoon to the session of the Woman's Auxiliary, and Sunday to Convocation services. The presence of the General Secretary of the Board of Missions, Dr. Lloyd—who addressed the women on Saturday and spoke twice in the Cathedral on Sunday—was a great delight and inspiration. The entire showing of the Convocation, both in the Bishop's address and the reports of the clergy and officers, was most encouraging and full of promise for the future, the great drawback being the distressing lack of clergy. Six or eight good men could be put to work in this District at once, upon living salaries. The Secretary of Convocation is the Rev. John K. Burleson, Grand Forks. The Rev. Owen F. Jones of Devil's Lake, and the Rev. J. H. Dobbyn of Dickenson were elected delegates to the Missionary Council. The Bishop reappointed the former Standing Committee and Chancellor.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Cleveland Notes.

In a severe storm on Friday night of last week, the steeple of St. Paul's Church, Cleveland, was struck by lightning and was seriously damaged, while a portion of it, falling through the roof, caused additional damage thereby. The expense attending the repairs will be considerable, but it is not believed necessary that the church should be closed in the meantime.

In the work-house of Cleveland, a religious service is held on the first Sunday of each month by the Rev. E. S. Doan, rector of St. Andrew's Church. He reports an attendance of 200 men and 50 women in his interesting and pathetic congregation.

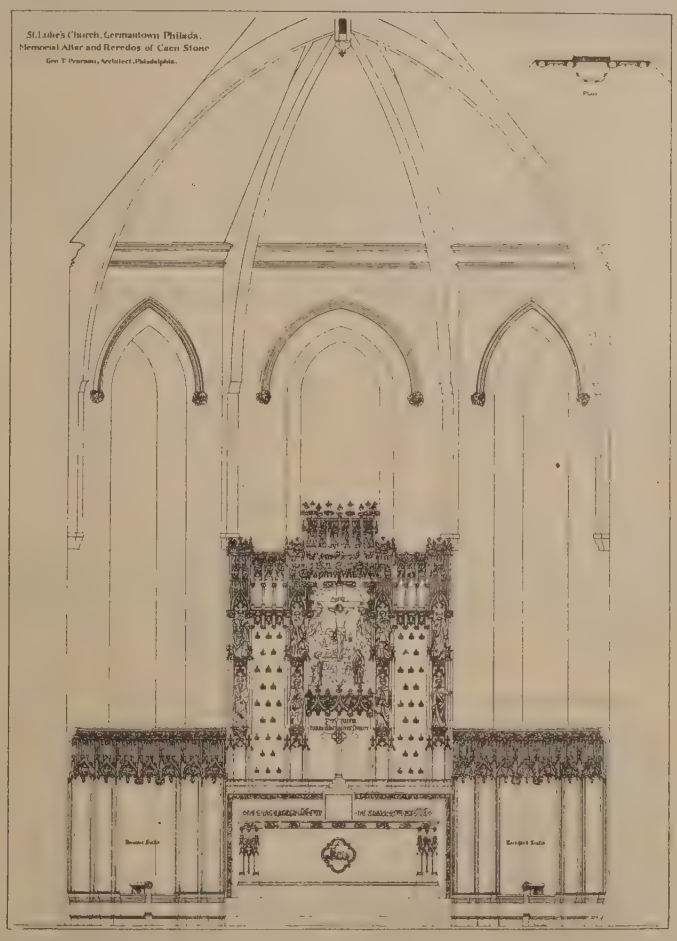
The Rev. Arthur Dumper, rector of St. Paul's parish, Norwalk, was married on Tuesday, June 2nd, to Miss Grace Chamberlain Sargent, of Cleveland. The ceremony was performed in Trinity Cathedral chapel by Dean Williams, the benediction being given by Bishop Leonard.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Annual Convocation.

The annual Convocation was preceded by the usual missionary meeting, held in St. Luke's Church, Tacoma, Tuesday evening, May 26th. At this meeting, Bishop Keator presided and introduced the speakers, who dealt with missionary subjects. The Rev. C. Y. Grimes, General Missionary, spoke in general on the work of the District. The Rev. C. Cummings Bruce, chaplain of the missions to Seamen, spoke on this interest-



ALTAR AND REREDOS, ST. LUKE'S CHURCH, GERMANTOWN, PA.

ing branch of the work. The Rev. Alfred George of Aberdeen spoke of the work of the Church in small towns.

On Wednesday morning, the Holy Communion was celebrated early. At 10:30 there was a second celebration. The Rev. J. P. D. Llwyd of St. Mark's, Seattle, preached the Convocation sermon, from the Parable of the Sower. At the conclusion of the service, the Convocation was formally opened. At the last session of the Convocation, which was held in September, 1902, it was decided to change the time of holding the Convocation to the month of May, so that the reports made at this Convocation cover the period of eight months instead of a full year. At the last Convocation the Bishop adopted the policy of raising the means for the support of the missionary work within the District. In reference to the success of this policy, he said in his address: "Nearly all of the various parishes and missions have been visited by the Bishop and General Missionary, and missionary meetings have been held and pledges taken both for our own work and for the apportionment of the General Board. The results are not all that had been hoped, but are very gratifying, the sum raised being very much larger than in any previous year, and I certainly recommend the continuation of this policy. By following this policy of education, it will not be long before we shall raise among ourselves all that is necessary for the carrying on of our work. I am sure that we are following the right course in this matter, trying to persuade our people to do their duty rather than to persuade people elsewhere to help us."

Appointments and elections were substantially as at present.

On Thursday following the meeting of the Convocation the annual meeting of the Woman's Auxiliary met in Trinity Church, Tacoma, where the Bishop celebrated. The session of the Auxiliary was held in St. Luke's Church. The report of the Secretary, Miss Maynard, called forth from the Bishop many complimentary remarks on the work accomplished luring the last eight months. After two or three addresses from missionaries present, the following officers were elected: President, Mrs. Sillitoe, Seattle; First Vice-President, Mrs. A. D. Bishop, Seattle; Second Vice-President, Mrs. Hensler, Anacortes; Third Vice-President, Mrs. Gowey, Olympia; Secretary, Miss Maynard, Tacoma; Treasurer, Mrs. Macoughtry, Tacoma; Secretary of the Junior Work, Mrs. Sutton, Seattle.

On Thursday evening, May 28th, the annual graduation exercises of the Training School of the Fannie Paddock Memorial Hospital were held in St. Luke's parish house. The address was made by Bishop Keator, on the Ideals of a Trained Nurse, and diplomas were conferred on six young women who had completed the course.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Altar and Reredos in Germantown—Philadelphia Notes—St. John's, N. L.

The memorial altar and reredos just completed in St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector), dedicated by the Bishop on the eve of Whitsunday, to the Glory of God and in loving memory of the late William Penn Troth, Jr., for some years a vestryman of St. Luke's Church, is an imposing and elaborate structure in Caen stone, wrought out in French Gothic of later period, in this respect corresponding in style with the memorial Rood screen erected in 1894 in the same church.

The reredos is divided into three bays. The central bay contains in strong relief, the Crucifixion, with two figures below (a replica of that in Christ Church Cathedral, Oxford). The artist is Schongauer (1475). Overhanging the central panel is an elaborate canopy of pierced and carved tracery-work, while at the base of the central panel is a carved corbel. Niched pilasters for figures with canopied tops divide the bays. The side bays are plain and dotted with fleur-de-lis. The altar is of plain, solid work with pilastered ends and carved edge with *Agnus Dei* in centre, presenting a dignified effect in working up to climax in the richly adorned reredos. The inscription reads:

"IN MEMORIAM
THAT I MAY GO UNTO THE ALTAR OF GOD
WILLIAM PENN TROTH, JR."

The design of the altar and reredos is by Mr. George T. Pierson of Philadelphia, whose work in the organ fronts and other interior work, beside that of St. Margaret's House and St. Luke's rectory, has contributed so effectively to the adornment of both the interior and exterior of St. Luke's Church. [See illustration on preceding page.]

Happy features of Whitsunday at the Church of the Advent, Philadelphia (Rev. J. Poyntz Tyler, rector), were the benediction of the litany desk, presented by the Junior Brotherhood of St. Andrew, at the mid-day service, the rector officiating, and also, in the afternoon, the commemoration of the 62nd anniversary of the Sunday School, with addresses by Messrs. John W. Conard and Frank H. Warner. The evening preacher was Bishop Van Buren of Porto Rico, for whose work an offering was taken.

Bishop Whitaker consecrated, last week, the structure of St. Paul's Church, Kensington Ave. This parish dates from 1866 when a mission Sunday School was formed, the corner stone of the present church having been laid by Bishop Stevens on All Saints' Day, 1881. The church was completed by the year following, but there were legal reasons why the complete transfer of the ground site could not be made until the present time, so that it was impossible for the church to

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be consecrated. The rector is the Rev. E. J. Humes.

NOTWITHSTANDING the rain large congregations attended the 88th anniversary services of old St. John's, Northern Liberties, last Sunday. The rector, the Rev. Oscar S. Michael, read some interesting statistics showing large growth during his rectorship of three years. From less than 100 scholars the Sunday School has grown to nearly 500—the largest enrolment in the history of the parish. During the past year 37 were added to the communicant list—the largest number in thirty years. Among the various guilds is a Girls' Friendly Society of 125 members. The Savings Bank and Coal Fund have over 200 depositors. All branches of the work in this old parish, situated amid a teeming foreign-born population, show much life and increasing activity.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

The Bishop's Work—Rector Instituted at Homestead—Church Opened at New Castle—Church Consecrated at Emporium.

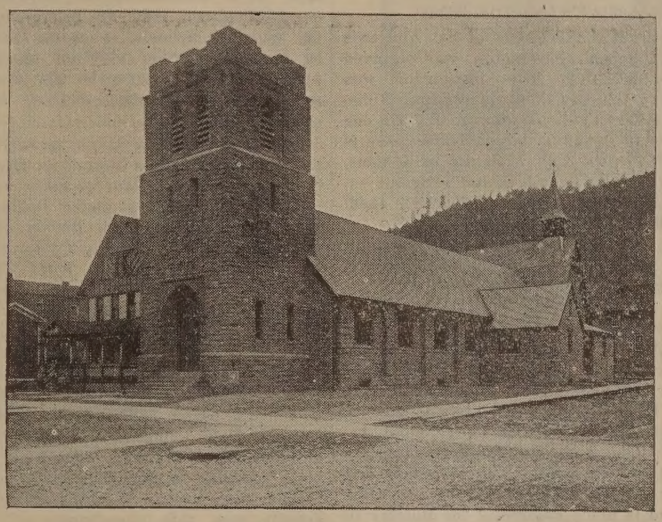
SINCE EASTER the Rt. Rev. the Bishop of the Diocese has been kept very busily engaged, a large number of important functions in different portions of the Diocese demanding his presence, in addition to many parochial visitations. He has attended meetings of both the Southern and Northern Convocations; consecrated three churches, and opened another with a service of Benediction, and instituted one rector. He has also held two Ordinations, and will hold another on the Second Sunday after Trinity.

ON TUESDAY in Whitsun-Week, the Rev. Dr. Charles A. Bragdon was instituted into the rectorship of St. Matthew's Church, Homestead, by the Bishop. The sermon was preached by the Rev. George B. Richards of Buffalo.

ON MONDAY evening, June 1st, the new Trinity Church, New Castle, was opened with a service of Benediction, by the Bishop, assisted by the Rev. C. W. Tyler, Ph.D., rector of the parish, Archdeacon Cole, and the Rev. Dr. Mallett of Sharon. Addresses were made by the Bishop and Dr. Mallett, and an offering was received for diocesan Missions.

Trinity Church is a massive and substantial structure of white stone, rock-face, except in the trimmings, where cut stone of the same kind is used. It is cruciform in design. The architecture is mediæval English, with a suggestion of the Norman in the square entrance tower. The doors are of weathered oak, with ornamental hinges of black iron. The vestibule in the tower is paved in stone mosaic, and the rector's study, located in the upper part of the tower, is reached by a winding staircase of iron. The church seats six hundred persons, exclusive of the choir, which accommodates forty.

The church is very handsomely furnished, nearly all the articles of furnishment and adornment being memorial gifts. The altar and reredos, the four chancel windows, the stalls for the Bishop and clergy, the credence table, and the altar rail were the gift of Mrs. Rebecca Berger, in memory of her late husband, George B. Berger, and her deceased children, Jerome and Ruth. The altar and reredos are of antique oak, beautifully carved, the central design representing the passion flower. The sanctuary windows represent the Four Evangelists. The stalls and credence are of oak, and the altar rail of oak and brass. The brass eagle lectern is in memory of James Ward Rice, given by his wife. The litany desk was presented by the children of the parish in memory of Mrs. Mary Kirkpatrick Harris. The brass and oak pulpit is the gift of Robert H. Cunningham; the brass altar cross and vases are the gift of Mrs. James McConaghay, in memory of her husband. A memorial window was presented by M. H. Henderson, in memory of Eliza Branton Henderson and her son, Holstein Henderson. The font is in memory of Mrs. Margaret Ann Carlisle, the gift of her husband, William Carlisle; the Baptismal shell in memory of Mr. and Mrs. Rose, by their daughter, Mrs. Stevens; and the font ewer by Edward Beadle, in memory of his wife. The Lectern Bible is the gift of Mrs. Pollock, in memory of her husband.



EMMANUEL CHURCH, EMPORIUM, PA.

Prayer Books and Hymnals were presented by Mr. and Mrs. G. W. Veach, and the litany book by the Misses Cubbison. Vesper and Eucharistic candlesticks were the gift of Mrs. George P. Rhodes, and the Processional Cross is in memory of Miss Marietta Wait, given by the Rev. J. D. Herron, a former rector. The alms basin was presented by Mrs. W. W. Cubbison and Miss Minnie Clifford, in memory of their parents, Alfred W. and Margaret Clifford.

THE NORTHERN CONVOCATION of the Diocese held its semi-annual meeting in Emmanuel Church, Emporium, on Wednesday and Thursday, June 3 and 4, the main interest of the session centering about the consecration of the handsome new church. On Thursday morning there was an early celebration of the Holy Communion, followed by the Consecration service at 10:30, Bishop Whitehead officiating. The request to consecrate was read by one of the wardens, Mr. B. W. Green, and the Sentence of Consecration by the Archdeacon of the Diocese, the Rev. L. F. Cole. The sermon was preached by the Rev. A. R. Taylor of Warren. A business session followed the Consecration service, and at its close a luncheon was served to the Bishop and clergy and invited guests.

In the afternoon the Rev. P. L. Donaghay gave a review of Ernest Hamlin Abbott's *Religious Life in America*, followed by discussion, the Rev. J. M. Robertson a translation of a review in *La Semaine Litteraire* (Geneva), of Th. Flournoy's "The Principles of the Psychology of Religion," with discussion. In the evening there were essays by the Rev. J. H. McCandless, on "The Office and Work of the Holy Ghost"; and by the Rev. F. S. Spalding on "The Influence of Modern Thought on the Doctrine of the Atonement."

Emmanuel Church is in style after the English country chapel, after designs by Messrs. Cram, Goodhue & Ferguson of Boston. It is long and narrow, built of red sandstone from Medina, N. Y., laid in broken ashlar. The tower is the conspicuous fea-

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ture of the exterior, and terminates in broad, square battlements. Throughout the building the masonry is massive.

The interior finish is plaster covered with oil paint in a buff tint. The altar is of buff limestone, with inlays of brown and green marble on the front. With the exception of the altar rail and lectern, no other new furniture has been provided. These are of quartered oak in dark finish, hand-carved.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

St. Andrew's Industrial School.

The 10th anniversary of St. Andrew's Industrial School, Barrington, was observed on Memorial Day. This institution was founded by the Rev. Wm. M. Chapin, June, 1893, in a barn at Barrington, R. I., with one boy. To-day it has 35 boys. Its purpose is to gather in poor boys destitute of a home, and give them a practical and religious instruction, teaching trades and fitting them to earn an honest living.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Gifts at Benicia.

St. Paul's Church, Benicia (the Rev. Isaac Dawson, rector), has just had a beautiful new brass altar cross presented to it by Mrs. R. E. de Russy, until lately a member of this parish but now of Rock Island Arsenal, Ill. The cross is in memory of the late Mrs. C. H. Clark, wife of Captain Clark and daughter of Mrs. de Russy. It is from Gorham's and is much admired. On Monday in Whitsun-week Bishop Moreland made a special visit to the parish to bless the cross, deliver a memorial address, and celebrate the Holy Eucharist. The Bishop spoke with much tenderness and referred to Mrs. Clark as a lovely Christian character, her gentleness, her unselfishness, her devotion as wife, mother, and daughter, her quiet performance of duty, her charm and thoughtfulness at home, and her patience under suffering.

The brass vases on the altar of this church are also in memory of this good woman and were given by Captain Clark.

Two new brass offertory plates were presented to this parish last Easter by Colonel and Mrs. Mordecai, of Washington, D. C.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

Church Consecrated at Rapid City.

Bishop Hare consecrated Emmanuel Church, Rapid City, on Whitsunday, being assisted in the function by the rector, the Rev. W. H. Sparling, Archdeacon Ware, through whose labors largely the church was erected some fifteen years ago, and others of the clergy. The Bishop preached a sermon in which he related the history of the mission. The church edifice is of stone, with stained glass windows, and is one of the most substantial in that portion of the State.

VIRGINIA.

G. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

The death of the Rev. George Washington Nelson, rector of St. James' Church, Warrenton, occurred on May 30th at that place. Mr. Nelson was graduated at the Virginia Seminary in 1874, being ordained in that year as deacon by Bishop Johns, and priest in the year following by Bishop Whittle. His entire ministry has been spent in the Diocese of Virginia, which Diocese he has also represented in General Convention.

Bishop Gibson consecrated the new Church of the Holy Comforter, West Richmond, on June 1st, the sermon being preached by the Rev. Carl E. Grammer of Norfolk.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Sunday School Institute—Farewell to Missionaries.

At the May meeting, the last of the season, of the Sunday School Institute, the Rev. Dr. C. Ernest Smith, rector of St. Thomas' parish, delivered a most admirable address on the training of Sunday School teachers. He pointed out various ways in which teachers may fit themselves for their work, especially where normal classes and instruction by the clergy cannot be had. The Rev. C. R. Stetson of the Church of the Good Shepherd, read an interesting paper on "Summer Schools," showing their value in keeping together children in neighborhoods where few leave the city during the summer, and suggesting methods for their conduct.

On Monday, June 1st, a farewell service was held in St. Paul's Church for Dr. C. Radcliffe Johnson, who was recently appointed a medical missionary under Bishop Brent in the Philippines. The Bishop of Washington celebrated the Holy Communion, the Rev. Dr. Harding and Rev. E. M. Thompson assisting in the service. An address was made by the Rev. C. C. Pierce, Chaplain U. S. A., who spoke of the opportunity for missionary work in the Philippines, and especially of the need of medical missionaries. At the close of the service a reception was held in the parish hall in honor of Dr. Johnson and Mrs. Johnson, who will accompany her husband to Manila. They have recently been residing in Atlantic City, but their former home was in Washington, and many friends took this opportunity of wishing them Godspeed in their new work.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary took place on May 27 and 28, in the Church of the Good Shepherd, Allegan. The Bishop gave a very strong address on "Money Giving a Sacred Obligation." An excellent paper on "Missionary Awakening" read by Mrs. Norton Pomeroy, is to be printed and distributed.

Reports for the past year showed more work done than ever before in the Diocese. The total amount in money and box values was $1,646.21. The pledge for the coming year was raised $50. A missionary service was held in the evening and a stirring sermon was preached by the rector from St. Matt. xxvi. 13. The meeting closed with a conference of workers on Thursday morning.

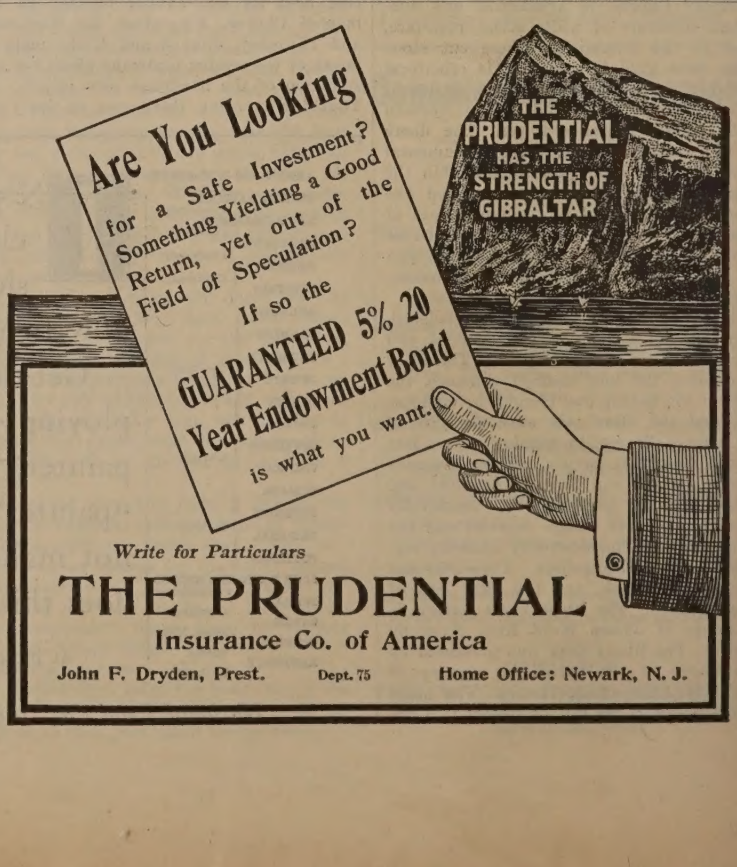
The following officers were elected for the ensuing year: President, Mrs. A. N. Noble; Vice-President, Mrs. A. M. Stearns; Treasurer, Mrs. F. B. Eaglesfield; Recording Secretary, Mrs. Boltwood; Corresponding Secretary, Mrs. Heep.

EDUCATIONAL.

[*Continued from Page* 223.]

then presented Mr. Scott to Bishop Brewster, as President of the school, who thereupon conferred upon him the degree of Bachelor of Divinity. The Bishop also announced the degree of Doctor of Divinity conferred by the trustees of the school at their meeting in January, upon the Rt. Rev. Charles Minnegerode Beckwith of the class of 1881, Bishop of Alabama. Before closing the service, Bishop Brewster read the names of the graduates of the school who have died during the past year, as follows: The Rev. James Byron Murray, D.D., class of 1864, died June 19, 1902; the Rev. Douglas Cairnes Peabody, class of 1875, died July 4, 1902; the Rev. William Foster Bielby, class of 1878, died Jan. 23, 1903. Following the service the alumni met socially in the library of the school.

Next morning there was the early celebration, Morning Prayer later, then the meeting of the Alumni Association, at which the Rev. W. A. Beardsley of New Haven reported for the Alumni Library fund, which now amounts to $5,500, and it was voted that the interest be expended from year to year for the purposes of the library, and also that a committee consisting of the Rev. Mr. Beardsley, the Rev. Dr. Vibbert of New York, and the Rev. W. C. Richardson of Philadelphia, be appointed to take measures for completing the fund to the full amount of $10,000. The Rev. Dr. Hart reported on the present condition of the library and on the recent additions to it. A committee was appointed to consider the advisability of holding a summer



school of theology. The Dean mentioned the extremely satisfactory condition of the school, and announced the election of the Rev. P. M. Rhinelander to succeed Prof. Kinsman, who goes to the General Theological Seminary. The Ordination service followed, as elsewhere stated, and in the afternoon the Dean's reception was given to the Alumni and visitors.

KEMPER HALL, Kenosha, Wis.—The Baccalaureate sermon was preached by the Rev. C. H. Schultz, rector of St. Stephen's Church, Milwaukee, last Sunday morning. The awards were made on Monday, on which day some sixty of the alumnae were gathered for their annual reunion. The St. Mary's Cross was awarded to Miss Richards of Racine, Wis.

ST. KATHARINE'S SCHOOL, Davenport, Iowa.—The first year of the school under the control of the Sisters of St. Mary closed with the present week. The sermon to graduates was preached on Trinity Sunday by the Bishop of the Diocese. Tuesday was appointed for gymnastics and military drill, Wednesday for a musicale and the alumnae reunion, and Thursday for the closing exercises with conferring of diplomas and prizes.

ST. LUKE'S SCHOOL, Wayne, Pa.—The closing exercises were held on June 10th, when an address was delivered by the Bishop of Central Pennsylvania. Diplomas were presented by Provost Harrison.

BISHOP ROBERTSON HALL, St. Louis, the Church School for Girls, under the Sisterhood of the Good Shepherd, had their Commencement on Tuesday, June 2nd. Three young ladies graduated: Misses Mary Beck, Laura Duckworth, and Isabel Little. Miss Beck read the salutatory and received the "Bishop Robertson Medal," given to the highest graduate. Miss Duckworth read an essay upon Poetry, and composed the class song, which was sung. Miss Little gave the valedictory. Bishop Tuttle made the address to the graduating class. The Rev. Dr. Winchester, chaplain of the school, conducted the exercises.

UNIVERSITY OF ALABAMA, Tuscaloosa.—The Commencement sermon was preached by Bishop Beckwith on Whitsunday, May 31, in Clark Hall. The sermon was preceded by full Morning Prayer read by the Rev. S. B. McGlohon, rector of Christ Church, the music being effectively rendered by the vested choir of 30 voices. The Bishop preached a most eloquent sermon to a very large audience. The keynote of his discourse was Pilate's question: "What shall I do then with Jesus which is called Christ?" and its practical application to the lives of the young men gathered before him was most effective. It was pronounced one of the finest sermons ever preached in Tuscaloosa. It is rare that on such occasions the entire Church service is rendered, and it was a splendid opportunity of which the rector availed himself, and for which he deserves great credit.

SEABURY DIVINITY SCHOOL held its Commencement on June 3d. The Alumni had a memorial Celebration in the oratory at 6:30 A. M., and the commencement exercises followed at 11 A. M. The Rev. Dr. Kedney was in his place with his fellow Professors, so that the entire faculty were together in the chancel for the first time for several years. The Baccalaureate sermon was delivered by the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, and was an able and eloquent presentation of the Divinity of Jesus of Nazareth.

After the sermon, Warden Butler presented the graduating class to Bishop Edsall, who gave them their diplomas. There were two graduates and two special students. The warden then presented the Rev. William P. Ten Broeck, "an able student of Holy Scripture, a Bachelor of Theology, a Master of Ecclesiastical History, Church Polity, and Canon Law, as one who by his learning and labors had justly earned the higher honor of Doctor of Divinity." The Bishop conferred the degree as President of the Board of Trustees, and the candidate was invested with the Seabury hood.

The Alumni held their annual banquet on Monday evening, with over thirty present, including Bishops Edsall and Mann. At the business meeting the next morning, the Alumni Association elected the Rev. Ernest Dray, President; the Rev. C. C. Rollit, Vice-President; Rev. S. B. Purves, Secretary; and the Rev. C. H. Plummer, Treasurer.

TRINITY COLLEGE, Hartford, Conn.—Commencement week begins with Sunday, June 21st, on which day, at 7:45 P. M., the baccalaureate sermon will be preached by the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, New York. Monday will be class day, with the exercises under the control of the graduating class; Tuesday will be alumni day, when the President and Mrs. Smith will hold a reception from 5 to 8 o'clock. Wednesday will begin with morning prayer in the college chapel at 10:30, and at 11:15 the seventy-seventh commencement will be held in Alumni Hall.

MUSIC

Editor, G. EDWARD STUBBS. Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

WE HAVE been authorized to offer a prize of $50 (fifty dollars), for the best musical setting to the following hymn. Competition will close October 1st, 1903. The Musical Editor reserves the right to withhold the award if no composition submitted is accepted. Manuscripts may be sent to the Music Editor of THE LIVING CHURCH:

MISSIONARY PROCESSIONAL.

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the world for your King.

"Go into all the world,"
For this is the charge Divine;

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When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., say: "After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of. I could get no relief from doctors nor from the numberless heart and nerve medicines I tried, because I didn't know that coffee was daily putting me back more than the doctors could put me ahead.

"Finally, at the request of a friend, I left off coffee and began the use of Postum, and, against my convictions, I gradually improved in health until for the past six or eight months, I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

My troubles all came from the use of coffee, which I had drunk from childhood, and yet they disappeared when I quit coffee and took up the use of Postum." Name given by Postum Co., Battle Creek, Mich.

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Eastward and westward go,
Uplifting His conquering sign;
Go forth! the ends of the earth are His;
Press on with unfaltering line.

Millions on millions wait
The message ye have to bring;
Go, with the Word of God,
Commissioned by Jesus your King;
Go forth, the arrows of truth to speed,
The songs of deliverance sing.

Open the eyes of the blind,
And give to the heathen, sight;
Show to the feet astray
The path of the children of light;
Go forth, and gather the lost, and clothe
The penitent sinner in white.

Grant them the mystic birth;
The seal of the Holy Ghost;
Give them the Living Bread,
The food of God's militant host;
Go forth, bestowing these priceless gifts
No bounty of monarch can boast.

Heraids of Christ, go forth,
And count not your lives as dear;
Haste, for the day draws on
When He shall in glory appear.
Go forth! His promises cannot fail;
The conquest eternal is near.

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the world for your King!

What is needed is a tune that will be particularly suitable for missionary work. It should be easy, melodious, of moderate range, and specially adapted to congregational singing.

Competitors will be expected to send two self-addressed envelopes, one for acknowledgment of tune, and one for the return of the manuscript. A great many of our Bishops and clergy have expressed a wish for a good tune for this hymn, and we hope the competition will be spirited.

In reply to inquiries received regarding the progress of the competition for the prize offered by the Society of the Cincinnati for the best setting to the national hymn "My Country, 'Tis of Thee," we may state that five hundred and twenty-six tunes have been sent in for examination. From this number it is more than likely that an acceptable tune will be found.

The competition closed on February 22nd. The judges appointed by the officers of the Society are, Mr. Dudley Buck, Mr. Albert R. Gallatin, Mr. George W. Chadwick, Mr. G. Edward Stubbs, and Mr. Horatio Parker.

We have received a copy of *Hymn Tunes, being Further Contributions to the Hymnody of the Church*, by J. S. B. Hodges, S.T.D. (published by Edwin S. Gorham, New York). Dr. Hodges is so well known as a composer of Church music it is quite unnecessary for us to say that these tunes are distinctly valuable. There are seventy-six in all, neatly and strongly bound in book form, convenient for choir use. Many of these tunes are widely used, having found their way into various hymnals. Among favorite settings may be mentioned, "Bread of the world," "Onward, Christian Soldiers," "There is a blessed home," and "Jerusalem, high tower thy glorious walls."

The preface contains some interesting matter, to which we call attention:

"Thirty years ago the Church Hymnal was a very different thing from that now in use. It consisted of some one hundred and twenty-four 'Selections' (from Tate and Brady), or as Selection Ninety-seven was cut up into twenty-two parts, the number was virtually one hundred and forty-five; and two hundred and twelve hymns; in all, three hundred and fifty-seven hymns. The great bulk of these were either Common, Long, or Short Metre hymns; and the greater number of tunes in use had necessarily to be confined to these metres. They may be considered as the old Church metres. As an index of what tunes were then in use in the Church the 'Tune Book' put out in 1859 by a committee appointed by the House of Bishops, contained one hundred and sixty-nine tunes all told, of which fifty-one were C.M.; forty, L.M.; nineteen, S.M.; and twenty were 7s, or 8,7s, leaving thirty-nine tunes only for all other metres. Since 1860 the character of the hymns authorized and used in the Church has greatly changed. Devout servants of God have been moved to write hymns and spiritual songs, by no means confining themselves to these old metres; hymns which have won a place amongst those in use throughout the Church wherever the English tongue is known. These hymns came not altogether, but one by one, as gifted men were moved. As they came, and were found to be useful in the public worship of the Church, appropriate music was required, and so there has grown up within the past quarter of a century a number of hymn-tune writers who have done what they felt moved to do to supply this want; Dykes and Smart and Hopkins and Stainer and Barnby and others. Today the best known, and the most generally sung, and the all but universally favorite hymns in use in our Church, are the new hymns, set to the new music."

Although some of the older hymns and tunes are still in use, what Dr. Hodges says about the modern tunes is evidently true. The old metres gave very limited scope to the musician. Anyone who has tried to compose music for a short metre hymn, knows how difficult it is to make anything of it. On the other hand, the opportunities offered by the more modern hymns have led to abuses of form and melody, and there are hundreds of "modern" productions which are "tuney," secular, and un-Churchly in their character. We know of no collection of tunes more thoroughly ecclesiastical, dignified, and at the same time abounding in melody, than this one, and we cordially recommend it to choirs.

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